

# The Sabbath Recorder.

J. M. Whitford, 185  
Brookfield, N. Y.

PUBLISHED BY THE AMERICAN SABBATH TRACT SOCIETY.

"THE SEVENTH-DAY IS THE SABBATH OF THE LORD THY GOD."

TERMS—\$3 A YEAR, IN ADVANCE.

VOL. XLII.—NO. 8

ALFRED CENTRE, N. Y., FIFTH-DAY, FEBRUARY 11, 1886.

WHOLE NO. 2189.

## The Sabbath Recorder.

Entered as second-class mail matter at the post-office at Alfred Centre, N. Y.

### DISESTABLISHMENT.

BY REV. WM. M. JONES.

#### SIXTH ARTICLE.

"By their fruits ye shall know them." This, assuredly, is true of all ecclesiastical establishments because they gather fruits from the people, and the English people are now earnestly expressing their distaste of the fruits of the Establishment. As to the doctrines and preaching of the Episcopal Churches there is a wide choice for adherents to receive or reject as best suits them. There is a paragraph from the *Daily News* of Dec. 15, 1885, that exhibits one of the works of the Establishment:

#### SEIZURE OF HOP POLES.

"By the direction of the Rev. J. L. Cameron, a number of hop-poles were seized and sold under a distress warrant yesterday morning for the recovery of extraordinary tithes at Mr. A. May's farm, Timberran, Shoreham. After the sale an indignation meeting, called by placard headed 'The Church in Danger,' was held, and, amid great excitement, a resolution for the abolition of tithes was carried. A large number of farmers was present." In the elections now closed the Conservative Party has been charged with trading with the three P's.—Mr. Parnell, the publicans and the parsons. The foregoing, and intimidation, and other tactics, have brought out the real colors of the priestly defenders of Church-State.

"Surely oppression maketh a wise man mad." The Disestablishment question is but the protest of millions against church oppression during many ages. Yet, as though Church-State were of divine appointment, the salvation of souls at stake, not to say the dinners of the clergy jeopardized, sermons and pamphlets and magazine articles begin to fly about like leaves of Autumn. It is pitiful to read, as from sober-minded, God-fearing men, such statements as these: "The tithe is not a tax;" "the Church of England never was a church of Rome;" the "principle of the union of Church and State was divinely established and has never been abrogated," etc. It is singular how the clergy quote Judaistic economy when it suits their purpose for power and the pocket, and put far from them the fourth commandment which is for all men. Be it observed that in Old Testament times the Jews had no Prayer Book, no Patronage, and the king was not the supreme head of the church on earth. The "Church" did not support the king through thick and thin. There were no church rates and the priest did not call in an auctioneer and distract for extraordinary tithe. There were no Sunday laws, no Archbishops with £15,000 a year, and Solomon did not build the temple by duties levied on coal. King Charles I., and his son, Charles II., ("of pious memory!") persecuted men whose only crime was that they worshiped God in their own way. Before the arrival in England of the monk Augustine, A. D., 597, Christian churches existed in Britain, which were independent of each other and had no bishops. Augustine overpowered these churches by the sword and established a church subject to Rome. First fruits and tenths were paid to the Pope, and Rome was the Supreme Court of Appeal. That church is the Church of England, reformed, let us say, though many of the churches are more Romish than many in Italy itself!

To treat more closely with the political argument it is necessary to state that established churches have ever been hostile to liberty—ever hostile to reform; and this applies with force to "the Church of England as by law established." Take the votes of the Bishops in the House of Lords—votes cast since 1810. I quote only a part of them as being sufficient to show the animus of the Church.

#### BILLS

Shop-lifting Bill (to abolish Capital Punishment for stealing from shops property of the value of five shillings), 1810. National Education: Parochial schools Bill (to author-

ize Magistrates to provide schools where they were wanted out of the rates), 1839.

Roman Catholics Disabilities Bill (to render Roman Catholics eligible to sit in Parliament) 1821; and to render R. C. Peers eligible to sit in Parliament—1822.

Roman Catholic Relief Bill with the same object as the previous Bills, 1829.

Reform Bill, 1831, and again in 1832.

Jewish Disabilities Bill (to render Jews eligible to sit in Parliament), 1833.

Admission of Dissenters to the Universities Bill, 1834.

University Tests Abolition Bill (to abolish ecclesiastical tests and restrictions which prevented Nonconformists from enjoying the rights and privileges of the Universities), 1867—again voted against by the Bishops in 1869. In spite of them it became a law in 1871.

Qualification for Offices Abolition Bill (to abolish the declaration not to exercise power, authority, or influence, possessed in virtue of any office, to interfere or weaken the Protestant Church as it is by law established in England, or to disturb the said Church, or the bishops and clergy of the said Church, in the possession of any rights or privileges to which the said Church and the said bishops and clergy are or may be by law entitled). Voted against by the bishops in 1860, 1861, 1862, 1863 and 1865. In 1866 the Bill was carried and the question settled, the bishops abstaining from voting.

The Burials Question (motion to permit in church yards "Christian and orderly" funeral services other than that of the Church of England) 1876, '77, '78.

Burials Bill of Mr. Gladstone's Government, 1880.

Marriage with Deceased Wife's Sister Bill, 1880, 1883.

Cruelty to Animals Acts Amendment Bill (to abolish pigeon shooting), as carried on, a most savage practice, and because of my lords and gentlemen of sporting life, the bishops voted against it! Joseph Hume spake thus with regard to these mitred legislators:

"Have we found Bishops standing between the Government and the people to prevent the exercise of arbitrary power? No, they have been aiders and abettors of every tyranny and oppression which the people have been compelled to endure. When did they rise to oppose an Act intended to abridge liberty? They have been always the political tools of a designing ministry, and ready to sacrifice every principle in the support of arbitrary power." The lesson of state ecclesiasticism is one which every Christian should pray, labor, and hope might never again be repeated. I am quite sure my aged friend would say were he present at this writing,—"Jones, say it again; The Altar and the Throne have been a curse to humanity."

56 MELDMAY PARK, N., Jan. 5, 1886.

P. S.—As a further index to the tactics of the clergy, and the sentiments of Nonconformists on disestablishment, I append the following from Mr. Spurgeon which appeared in the *Daily News* of yesterday:

"Writing from Mentone, where he is at present staying for the benefit of his health, the Rev. C. H. Spurgeon says: 'Among the debris of the elections which needs to be swept away is the statement made by several divines that Mr. Spurgeon has acknowledged the Church of England to be the only bulwark of the faith! This we have neither thought nor said. We are glad to see so many faithful preachers of the gospel in the Episcopal body, and we are happy to acknowledge all the good which they accomplish; but there are, alas! many in the Church who are as far from being like them as the east is from the west. The Establishment is, as we believe, itself an error; and it works for error rather than for truth. It does the Episcopal Church great harm to be endowed and established, and renders it less a bulwark of truth than it might be. Witness the Romeward tendency of many officials and the sacramentalism preached from so many pulpits, and judge whether a Protestant Dissenter can think the Anglican Establishment a bulwark of faith. A cause is hard driven which needs to twist the admissions of candor into such a statement. The battle upon the subject of a favored church will be long and fierce, and will tax all the Christian temper of men on both sides, for it is a question upon which we each feel very deeply and are solemnly resolved never to give way, because we believe we are right. The sooner we give each other credit for intensely sincere convictions the

better, for thus we may prevent a thousand needless blunders."

#### CORRECTION.

In my second article for "Mr. Gladstone's estimated revenues of the Church," read, "Mr. Gladstone's estimated value of the revenues of the Church." W. M. J.

#### LETTERS TO YOUNG MEN.

My Dear Friends,—I would like to call your attention to a few comparisons in relation to the enormity of the drink question and then leave it for you to think of. With this in mind we find that the full valuation of all known church property in the United States is \$350,000,000; cost of all schools in the United States, 1881, was \$75,000,000; value of all libraries in the United States at \$2 per volume is \$91,000,000; gross earnings of all the railroads in 1881, was \$615,401,731; expenses of all post-offices \$40,000,000; printing and publishing \$66,822,441; amount paid to all clergymen \$12,000,000; average yearly amount for missions during the past seventy years has been \$828,000. Now these expenditures, earnings and valuations for public service amount to the vast sum of \$1,271,054,372. But the liquor that paid duty, and estimated as sold without, with loss of industry in one year is estimated at \$1,000,000,000.

In the territory now known as the United States there have been killed during 150 years in war, 600,000; yearly average of 4,000. Rum kills prematurely, 50,000 yearly, or at present rates, in 150 years, 7,500,000. The great wars of the world for twenty-five years, from 1852 to 1877, including the Franco-German and our own civil war, cost a fraction over \$12,000,000,000.

But the cost of intoxicants for the same time in the United States was more than \$15,000,000,000, or \$3,000,000,000 more than all the wars of the world. For every thousand killed in battle, rum killed twelve and a half thousand. The sword has slain its thousands, but rum its tens of thousands. And what a disparity between the honors that cover thousands of soldiers' graves and the sorrows that come from tens of thousands of drunkards' graves, being dug every year. For the one there may be a resurrection of glory and honor, but to the other there is only a resurrection to loss and despair. The soldier may be the first man in the nation, laying down his noble life for the preservation of the inalienable rights of his fellow-men and his posterity; but the poor enslaved drunkard surrenders his life and home and happiness and hope at the behest of his merciless and avaricious tempter who takes advantage of his poisoned blood and vitiated appetite to ensnare his body and soul, and robs him of his hard earnings and daily bread and leaves them to poverty and pitiless shame. Hundreds of thousands of drunkards' wives plead with the destroyer of their husbands and sons, to desist from the crime so much worse than murder, against poor defenseless humanity. They are turned away with words as smooth and hard as steel, "My business is legalized," "I am declared by the best men in the community to be a man of good moral character," "Am I my brother's keeper?"

Young men, you must help in solving this great social and political wrong. You will be told that it is not a political question, but must be met only by moral suasion. If not a political question why should the government accept \$91,000,000 annual revenue from the liquor business? Possibly the same men placed in similar relations to the prevalent practice of human slavery, perjury, stealing and murder, would think they, too, were not political questions, even though they were all licensed and regulated by civil law. If the high and sovereign exercise of the elective franchise has nothing to do in securing to millions of citizens the right to life, liberty and the pursuit of happiness, nothing to do with morals, then drop that idea of voting on this great national drink question, and be content to meet the most insidious adversary of humanity, entrenched behind the fortifications of civil law, with moral suasion alone.

But trusting that your young, uncorrupted hearts and intellects will be guided aright in this great question, I drop it here and will endeavor to direct your attention to "Sunday Desecration" in my next.

THOS. R. WILLIAMS.

ALFRED CENTRE, Feb. 7, 1886.

#### PLACES AND PEOPLE IN THE SOUTH-WEST.

NUMBER XVIII.

The descent by daylight into the valley of the Rio Grande is singularly delightful. The train rushes down a winding, gorge-like depression in a barren and broken country, dashes through an opening in closely-set hills, and triumphantly glides along the eastern slope in full sight of the magnificent river. The mind quickly experiences a welcome relief as it observes the marked changes in the scenery. It has grown somewhat weary at the monotonous occurrence, for the past two days, of arid plains, irregular and dark-gray heights, stunted cedars and pines in favored localities, and vast areas of unplowed and unproductive lands. We have now entered the long valley, running north and south from us, and sweeping up, with an undulating surface for several miles on both sides, into foot-hills, which rise at intervals into low mountain peaks. Cottonwood and willow trees, clothed in light-green leaves in strong contrast to the dense verdure of evergreen shrubs, stand in numerous clusters on the banks of the stream. The latter, at some seasons of the year only a shallow and straggling rivulet, was, when first seen by us late in the spring, a wide and swiftly-flowing current, whose yellow flood covered all its gravelly beds. The rich, alluvial soil to the right of the track presents evidences of careful cultivation. Scattered about are gardens, orchards, vineyards, green pastures, and grain fields. These are supplied with an abundant water from the *acequias*—irrigating ditches—which meander through them in various directions. Sheep, goats, burros, cattle, and horses, attended by dark-faced herdsmen, are quietly feeding on the small nutritious grasses, which grow freshly in spots not enclosed by adobe walls or long rows of poles driven closely together in the ground.

We receive here our first introduction to a people who have inhabited this region for many centuries. The presence of Europeans for three hundred and fifty years has changed only in a slight degree, their style of building houses, their system of forming villages, their methods of agriculture, and their institutions of society and religion. It cannot be questioned, it seems to us, that they are identical with the ancient Aztec or Toltec population of Old Mexico. They resemble the descendants of these two allied races in the form and size of their bodies, in the color and cast of their features, in the peculiarly languid and amiable expressions of their eyes and voice, in their modes of dress, in their habits of industry at their homes and on their lands, and in many of their ideas of government and worship. It is true that they have not advanced equally, in some of the higher arts of a half-civilized life, with those races which have thronged large cities in a country blessed with a most genial climate, and abounding in the richest grains and fruits. But there evidently existed between them, prior to the conquest by Cortez, the most friendly intercourse.

The Spanish explorers and missionaries, coming from the home of Montezuma, speedily learned about these remarkable communities, fifteen hundred miles distant in the north toward the head-waters of the Rio Grande. The adventurer, Espejo, visited them slightly over three centuries ago; and he wrote concerning a province in which he found many "towns situated on both sides of the river, besides others which he saw farther out of the way, wherein there seemed to be a great store of people." Of these towns there were ten in one locality, and sixteen in another. Here were houses, some of them four stories high, "very well built, with gallant lodgings," and in most of them fire-places, "for the winter season." The garments of these people were made of cotton and deer skins, and "the attire of both men and women is after the manner of the Indians of the Kingdom of Mexico." The strangest sight of all was that the these inhabitants "wear shoes and boots with good soles of neat's leather, a thing which is never seen in any other part of Mexico." The same can be said of the fire-places in their dwellings, as well as of their foot-gear at the present time. The women keep their hair well combed and dressed, wearing nothing else upon their heads. He reported that the people had "excellent white salt in great

store," that their "deer skins were as well dressed as those of Flanders," that they treated him and his men "very courteously, and brought them to their towns, whereas they gave them great plenty of victuals and hens of the country, with many other things; and that with good will." He stated that their towns "had Caciques, who governed the people," like the same officers in Mexico. They had also extensive "arable grounds," on which, apart from their villages, they erected "little cottages or sheds, each standing upon four studs, under which the laborers do eat, and pass away the heat of the day." He testified that they were "given to labor, and do continuously occupy themselves therein." He mentioned one of these towns as "containing eight market-places and better houses; the latter plastered and painted in divers colors." The inhabitants presented his company "with many curious mantles [woven blankets], and with victuals excellently well cooked." He frequently commended "their good government." The number of these people was extravagantly estimated by him to be several hundred thousand.

The section of the valley of the Rio Grande which we are now traversing in the morning, is the province with the sixteen towns described by this author. The ruins of small stone structures upon the low table-lands, the remains of old canals for irrigation some distance back from the river, and the several well-populated villages in this vicinity, attest the correctness, in the main, of the glowing accounts of these ancient inhabitants by the early Spanish explorers. Here are flourishing the Indian Pueblos of Santo Domingo, San Felipe, Cochiti, and a few miles away to the north, those of Jamez and Teserque. There are said to be still in existence about fifteen other such villages in New Mexico, located principally on this river and its tributaries. Besides, there are numerous hamlets not far distant from these Pueblos, where reside thousands of people who possess more of the blood of these Indians than of their conquerors.

Right in front of us, as we, on emerging from the hills, take our first glance at this valley, stands Santo Domingo, a central town for the Aztec race which emigrated to this region. It consists of quite a large group of straggling houses, none apparently higher than two or three stories, with light-gray or dirt-brown color, erected on a small plain close by the eastern bank of the river and having level roofs surrounded at their edges with a balustrade composed of mud and stones. A few broad and irregular streets run through the place, or lead into open courts. The largest building is the Catholic church, which, according to tradition, is situated upon the spot where the courageous and self-sacrificing monks began their first missionary work among the inhabitants of the North. The design of this structure, with its tower and old bells, appears, with a few modifications, in the dilapidated churches built in the other villages of these people. The next structures in size are the *estufas*, in which all the members of the Pueblos are accustomed to meet in celebrating their festivals, and in holding any councils. These are large square rooms, usually with an opening on top for the admission of light and fresh air. Standing against the dwellings, can be seen the strongly built ladders whose ends reach above the roofs. By these the inmates climb on the outside even to the second story.

At Wallace, a station two miles back, the traveler will generally see, at the day-trains, a company of younger members from the village, selling rough and rudely-painted pieces of pottery, and coarse specimens of green and blue malachite, polished to resemble in a few respects, the precious gem turquoise. They usually find ready purchasers of these. The girls are quite comely in form, and some of them have attractive faces. The boys are generally slender and active, with an inoffensive and semi-intelligent look. If elderly persons are present, the women are rather short and thickest, and the men lean and wrinkled. They all greet the passengers with expressions of gentleness, modesty, and good humor. They are clothed in the traditional garb of these Indian tribes, both sexes wearing, over different styles of undergarments, the universal blanket, made from wool of various colors, and thrown gracefully around the head and shoulders.

W. C. W.

Plainfield, N. J.  
AMERICAN SABBATH TRACT SOCIETY.  
EXECUTIVE BOARD.  
POTTER, JR., Pres., J. F. HUBBARD, Treas.,  
BURDICK, Sec., G. H. BABCOCK, Cor. Sec.,  
Market, N. J. Plainfield, N. J.  
Annual meeting of the Board, at Plainfield, N. J.,  
second First-day of each month, at 2 P. M.  
SEVENTH-DAY BAPTIST MEMORIAL  
BOARD.  
POTTER, JR., President, Plainfield, N. J.,  
POPE, Treasurer, Plainfield, N. J.,  
HUBBARD, Secretary, Plainfield, N. J.  
for all Denominational Interests solicited  
at payment of all obligations requested.  
POTTER PRESS WORKS.  
Builders of Printing Presses.  
POTTER, JR., Proprietor.  
POTTER & HUBBARD,  
PLAINING MILL,  
Sash, Blinds, Doors, Mouldings, &c.  
M. STILLMAN,  
ATTORNEY AT LAW,  
Supreme Court Commissioner, etc.  
Daytona, Florida.  
D. ROGERS, L. T. ROGERS,  
D. ROGERS & BROTHER,  
Civil Engineers,  
Jacksonville office, 74 W. Bay Street.  
Alfred, N. Y.  
D. BURDICK,  
WATCHMAKER and ENGRAVER,  
AURORA WATCHES A SPECIALTY.  
MACHINE WORKS,  
Machines Repairing, Models, Emery Grinders, &c.  
C. SHERMAN  
Berlin, N. Y.  
R. GREEN & SON,  
DEALERS IN GENERAL MERCHANDISE,  
Drugs and Paints.  
R. GREEN,  
Manufacturer of White Shirts,  
BERLIN CHAMPION SHIRTS TO ORDER.  
New York City.  
BABCOCK & WILCOX CO.,  
Patent Water-tube Steam Boilers,  
H. BABCOCK, Pres., 30 Cortlandt St.  
M. TITSWORTH, MANUFACTURER OF  
FINE CLOTHING. Custom Work a Specialty.  
TITSWORTH, 300 Canal St.  
POTTER, JR. & CO.,  
PRINTING PRESSES,  
13 & 14 Spruce St.  
POTTER, JR., H. W. FISCH, JOS. M. TITSWORTH,  
Leonardsville, N. Y.  
STRONG HEATER, LIME EXTRACTOR, and  
CONDENSER for Steam Engines.  
STRONG HEATER CO., Leonardsville, N. Y.  
Adams Centre, N. Y.  
ANDY PACKAGE DYE COMPANY,  
Best and Cheapest, for Domestic Use.  
Send for Circular.  
Westerly, R. I.  
L. BARBOUR & CO.,  
DRUGGISTS and PHARMACISTS,  
No. 1, Bridge Block.  
STILLMAN & SON,  
MANUFACTURERS OF FINE CARRIAGES  
Orders for Shipment Solicited.  
N. DENISON & CO., JEWELERS,  
RELIABLE GOODS at FAIR PRICES.  
Repairing Solicited. Please try us.  
SEVENTH-DAY BAPTIST MISSION  
ARY SOCIETY  
GREENMAN, President, Mystic Bridge, Ct.  
WHITFORD, Recording Secretary, Westerly,  
Main, Corresponding Secretary, Ashaway, R. I.  
L. CHESTER, Treasurer, Westerly, R. I.  
Chicago, Ill.  
WAY & CO.,  
MERCHANT TAILORS,  
205 West Madison St.  
D. D. ROGERS, M. D.,  
PHYSICIAN and PHARMACIST,  
2334 Prairie Av. Store, 2406 Cottage Grove Av  
COTTRELL & SONS, CYLINDER PRINTING  
PRESSES, for Hand and Steam Power,  
at Westerly, R. I. 112 Monroe St.  
Milton, Wis.  
W. CLARKE, DEALER IN BOOKS,  
Stationery, Jewelry, Musical Instruments,  
AND HOLIDAY GOODS, Milton, Wis.  
P. CLARKE,  
REGISTERED PHARMACIST,  
Ice Building, Milton, Wis.  
Milton Junction, Wis.  
ROGERS,  
Notary Public, Conveyancer, and Town Clerk.  
Office at residence, Milton Junction, Wis.  
Sabbath Recorder,  
PUBLISHED WEEKLY  
BY THE  
AMERICAN SABBATH TRACT SOCIETY,  
—AT—  
ALFRED CENTRE, ALLEGANY CO., N. Y.  
TERMS OF SUBSCRIPTION.  
In advance ..... \$3 00  
To foreign countries will be charged 50 cents ad-  
ditional per annum. Special contracts made with  
wholesale extensively, or for long terms.  
Advertisements inserted at legal rates.  
Advertisements may have their advertisements changed  
without extra charge.  
Advertisements of objectionable character will be ad-  
vised to be discontinued.  
JOB PRINTING.  
Is furnished with a supply of Jobbing material,  
and will be added to as the business may demand, or  
work in that line can be executed with neatness  
and dispatch.  
ADDRESS.  
Communications, whether on business or for publica-  
tion, should be addressed to "THE SABBATH RECORDER,"  
c/o Allegany Co., N. Y.



Missions.

"Go ye into all the world; and preach the gospel to every creature."

The address of the Corresponding Secretary is temporarily changed; and all communications and reports intended for him, or for the Board through him; should be addressed, until further notice: A. E. Main, Cor. Sec'y, Daytona, Fla.

The \$120 to be furnished towards our Holland work in 1886, by our friends at Milton Junction, Wis., has been transferred from the Groningen mission station to the support of missionary work of a Bro. Bakker, concerning whom, Bro. Velthuisen has several times written.

Bro. D. H. DAVIS writes that he sincerely hopes some one may soon be found willing to come and help on the work in China. Laborers there, he says, should be faithfully devoted to their work, of good ability, and of great faith in God and in the power of his Word to enlighten and convert the people.

SEVENTH-DAY BAPTIST MISSIONS IN CHINA.

At a Board Meeting held on Sunday, May 15, 1845, a subscription was opened for the establishment of a foreign mission. A call was also made for willing and qualified candidates for that purpose. The fact that \$120 were immediately raised and the sum soon increased to \$300, without any special effort, shows how strong was the interest in the new undertaking. Our denomination's having no enterprise in this direction is mentioned as a drawback and stumbling block to some who had joined us from other denominations.

In June, 1846, the amount was \$1,425 43, proving that our fathers were earnest in their will. At that date they were contemplating establishing our first foreign mission in Abyssinia, Africa, but from information received respecting that country, "hostility of government," "unfavorable climate," etc., they deemed it unadvisable; and considering China in many respects a more promising field, there they decided to locate it. Solomon and Lucy Carpenter, Nathan and Olive Wardner, having made a full and whole-hearted tender of themselves, were set apart to the cause on Dec. 31, 1846, at Plainfield, N. J. They sailed for China Jan. 5, 1847, arriving in Hong Kong, May 5th. Here Mrs. Carpenter and Mr. and Mrs. Wardner remained, while Mr. Carpenter visited Shanghai, where communications, dated Aug. 11th, find them settled in a hired house, within the city walls, using an apartment as a chapel.

But little could be done until they had acquired the language, to which they devoted themselves with "earnest and untiring zeal." Such was their progress that they were enabled to hold public worship in January, 1849, only two years after leaving New York.

The letters dated May 10th of that year contain the following: "What I have already seen is an abundant reward for all the pangs of parting with friends and native country. The privilege of hearing the poor heathen pray! It seems as if it were too much to enjoy. If there is as much more joy in Heaven, in proportion to the strength of mind, as may be felt on earth when a sinner repents, who would esteem the sacrifice of the world and all its treasures as too dear a price to pay, even for one hour? But no! It is an eternity of ever growing delight." In addition to preaching the gospel, they were giving attention to the education of Chinese youth, and a promising school for girls, under the care of Mrs. Wardner, is mentioned this year. A church of seven members was organized, July 7, 1850. Our missionaries were then preaching daily in their chapel, and in a little hamlet about two miles from the city, and in tea-shops in the evenings. They seemed unable to impress the disciples of Confucius, as they already esteemed themselves and their creed perfect. The exceeding duplicity of the Chinese character was also a serious difficulty in the way of success. In 1851, the chapel, a three-story building, 39 by 36 feet, was erected; the lower story being the chapel, the upper used as a dwelling. The entire cost, including ground, was \$2,424 49. Bro. Carpenter gave much of personal labor to it, after a hard day's work as missionary, frequently working until 10 o'clock at night. From a letter written in December, 1851, we learn that on "Sabbath-day, Nov. 22d, our chapel was opened for divine worship. About 200 persons were present. Text, 'And they shall call his name Immanuel.' Since that time we have had three services

each Sabbath and one or two each week on other days. The average attendance is about fifty souls. Our location appears to be an excellent one. Our teachers Chong and Tong take a part in the ministry and well." Mr. Carpenter occupied the dwelling, Mr. Wardner having built a small cottage outside the city, 1 1/2 miles from the chapel, in which he placed his family, the location being much more healthy.

Some four or five years previous a rebellion broke out in one of the Southern provinces of China; and, though seemingly insignificant at first, it had assumed in 1853 formidable proportions, threatening to subvert not only the government, but the religion of China. The insurgents claimed to be governed by the principles of the Bible, a knowledge of which they had obtained through some unknown channel. A local insurrection in Shanghai in September, 1853, obliged our missionaries to leave their homes and, partly, their labors. They seemed to find no permanent resting place, Mr. Carpenter being twice driven from his house, and Mr. Wardner ten times forced to remove. His home was destroyed by fire, so that on the recapture of the city he moved into the chapel house in the city, the property there being but little damaged, though more than once exposed to the raging fires. A building standing only ten feet away was burned. Two native families who had taken refuge with them, attributed its exemption to the power of prayer. During this interruption of their regular labors, they improved their time in learning the Mandarin dialect, which would enable them to converse with the better class of Chinamen. On the abandonment of the city by the rebels, the chapel was repaired, meetings again resumed, with better prospects than before. Mrs. Wardner again opened her school for girls, and Mrs. Carpenter took several children under her care. In 1855, we learn that their little church had increased to eleven members. The health of Mrs. Wardner, having never been strong, was much undermined during her ten years residence in China; she returned to her native home in February, 1856. Her physician thinking it unwise for her to return, her husband was permitted to come home in April, 1857. The health of both Mr. and Mrs. Carpenter demanding a change, they accordingly came home during the Spring of 1859, bringing with them one of the native members of the church (Chung la). This sojourn here seems to have been of much benefit, for they returned to Shanghai July 2, 1860, finding their flock steadfast in the faith. A letter dated April 18, 1862, refers to the addition of three members, Le Chong, his wife and son Erlo. It also contains the request that there be no funds sent them, as they were trying to support themselves, thinking it their duty on account of the burden of civil war then resting so heavily on us as a people and nation, stating if funds could be spared they be devoted to reinforcing the mission.

The Board being unable to accomplish this, Mr. Carpenter remained our only representative there until his failing health compelled him to again return to America, in April, 1864, leaving the church in the care of Erlo, who was paid a salary of \$100 a year by the Board. Mr. and Mrs. Carpenter again sailed for Shanghai March 4, 1873. Arriving May 5th, they were agreeably surprised to find their house newly painted and put in order for them, and their first Sabbath gave them a congregation of one hundred or more. During the next year, Mr. Carpenter seemed much encouraged, and deeming it for the best interest of the mission, a small chapel was erected at the expense of \$400, near the street, thinking to attract more of the passers-by.

During the Summer there were three new converts, and the mission seemed to prosper; but in the height of its prosperity, when there was much to encourage, Mrs. Carpenter died Sept. 27, 1874. In the ripeness of her experience, in the full career of her usefulness she passed away, and it is not strange that the report of the next year was sombre. A new station however was arranged for at a large village situated about 30 miles north of Shanghai, to which Erlo removed with his family. Bro. Carpenter's health seemed giving away, and the next year, after a month's illness, he was advised to make a change of climate. June 28, 1876, he sailed from Shanghai, leaving the little band of Sabbath-keepers again without a leader. Their number was now 19, and there were three native preachers, of whom Erlo was most competent. For the next three years the condition of the mission remained about the same, save the loss of two of its members by death. During this time the Board held correspondence with several persons who declined the appointment to China.

In the Fall of 1879, arrangements were made by the Board, that David H. Davis and wife and Miss Nelson should go to Shanghai, which place they reached Jan. 29, 1880. The first year was spent mostly in the study of the language and the preparation for their work.

The mission house—outside the walls—was rebuilt at an expense of about \$2,000, and during the next year two day-schools were organized, and one Sabbath-school. One additional member was baptized during that year. In June of the following year, the Board lost the services of Miss Nelson, by her marriage with Mr. Fryer, and deeming it advisable that some one understanding medicine should succeed her, Miss Ella F. Swinney, M. D., arrived in Shanghai Dec. 7, 1885. She, at first used as an office a room in the dwelling house, but her work increased so rapidly that a separate building became a necessity, in which to receive the many patients, afflicted with various, and sometimes contagious, maladies, who came for treatment. Such a building was erected at the cost of \$901 49, which sum was largely contributed by the women of the home churches. The Father has graciously given a signal acceptance of her work, sustaining her in the performance of severe and unceasing labor. To her presence and professional service are, undoubtedly, largely due the protection and exemption from serious annoyance which our missionaries enjoyed during the recent warlike attitude of China.

Mr. Davis will have completed his sixth year in China during the month of January, 1886. In his last report he gratefully acknowledges the blessings of health and success which has attended them. He also says that he has been so much engaged in building that he has often felt he was "destined to be a brick and mortar missionary," having superintended the rebuilding or erection of nearly all the mission property outside the city walls. He gives the following valuation of our property in China:

Table with 2 columns: Item and Amount. Items include Insurance on buildings, City Buildings not insured, Dwelling house lot, School house lot, City lot, Cemetery lot, and Total.

Total expenses of the Mission for the year ending June 30, 1885, have been \$3,273 63.

Our workers there during this year have consisted of Rev. D. H. Davis and wife, Dr. Ella F. Swinney, one native medical assistant, three native teachers, and one regular and one occasional native preacher.

There have been two day-schools conducted during the entire year, in which there have been one hundred and one scholars in attendance. The girls boarding-school was opened July 1, 1885. Four boys, boarders and living in the boy's school-building, attended the day-school. These schools have been mainly supported by contributions from the Bible-schools at home; the call upon them to assist in this work having been met with a ready and generous compliance.

The latest annual report has been too interesting and too widely circulated to need repeating farther. No one can read it without realizing how great is the privilege our Father has placed before us, as a people, in sustaining by our money, sympathy, labor and prayers this work for him. Let us, each one, see to it that no individual, through slothfulness or indifference, fails to enter the "open doors" set before us.

MARY J. C. MOORE.

JANUARY, 1886.

FROM BRO. VELTHUISEN.

Concerning Bro. Bakker's person and missionary work. Bro. Bakker is a faithful and zealous laborer. He lost his salary of the German Mission (Baptist) by embracing the Sabbath of the Lord. His position is such a one that there is need as well as sufficient reasons to render him help. You know the German Baptist Union, presided formerly by Bro. Oncken, now by Rev. Bickel, is not the same as the Dutch Baptist Union that invested Brother Van Der Schuur. They are, to use this word, a more solid people, and did not place Bro. Bakker in the service of the gospel without careful consideration. I know they hold him in great respect, although lamenting his Sabbath-keeping.

I should not know a better thing for Holland than helping Bro. Bakker in his missionary work. Once I had the pleasure to get from America for him a large gift, as you know, and from Haarlem he gets now and then somewhat for his daily needs. So you feel that we deem it necessary to help him as much as we can. I hope to have given now clear and satisfying answer to your inquiries.

The Lord be praised for the good of the Conference! We were there with our prayers. May rich blessings follow your resolutions!

FROM D. H. DAVIS.

SHANGHAI, China, Dec. 8, 1885.

I send you a few words in this mail. We are all quite well at present, and have been having very fine weather for a long time. I have been improving the favorable weather in street work and selling gospels and calendars. The latter are all sold, and I must get out some for the next year, immediately. I think I could dispose of six or eight thousand next year, had I the money with which to print them. One Chinese shop has spoken for 100, as soon as they are printed. I frequently sell fifteen or twenty to a single individual. They wish them to take to their friends in the country or in other places. I think this is one channel through which we may extend the knowledge of God's truth among this people. We must be at the expense of sowing the seed before we can reasonably expect a harvest. I fear that many of our people are looking too much for the harvest before there has been much sowing of the seed or time for it to spring up and mature. China is surely more ready for the reception of the truth than ever before. Shall not we, as a people, do more in the enlightening of this great nation?

Other denominations are waking up more than ever to the fact that China is one of the most important mission fields in the whole world. While there are many colloquial dialects, yet a book or tract printed in the Mandarin, or Vungle, can be read and understood all over the Empire. This makes the spreading of the Word of Life comparatively easy, and inexpensive. I hope we, as a people, may be able to do more in this line than we have hitherto done.

I do not see any way of finding out about the present whereabouts of the Tai Pings. They were banished from the Empire. Should there be any among the Chinese it is not known. I suppose they are in the borders of Siam, and the region on the southwest of China. Many of them are doubtless in Cochin China. I have made many inquiries about this people, but have never been able to get a single trace of them. There is still great hatred in the hearts of Chinese toward them. I will continue my inquiries, and if I can get into correspondence with any one in the regions referred to, I may possibly learn something about them. We know that when they were waging war against China, they did worship the true God, and kept the seventh day as the Sabbath. They derived their knowledge of God and his Sabbath from the reading of the Scriptures almost wholly, without any teaching from any Christians. This proves that the Word of God is easy to be understood regarding the Sabbath; and men left to study it for themselves, will select the seventh day for the day of rest. Should you learn anything through your reading about the Tai Pings, I should be glad to hear about them.

CORRESPONDENCE.

[Our readers will be interested in the following extracts from a letter received from Bro. Grove D. Clarke, now of Emporia, Kan., concerning a visit to Marion county, one of the points where Eld. Wheeler has performed missionary work.]

I find Mr. Oursler to be a very intelligent, enterprising man, well versed in the Scriptures and sound in all the doctrines of our denomination. I think he would make a successful minister of the gospel, if he should turn his attention to that work. He tells me he has had some thought on the question whether it was not his duty to do so. The church here numbers ten members, only six of whom reside here. One lives in Elmdale, Chase county, one has lately moved to Topeka, and two live in Pratt county. The members living here are so much scattered that they do not keep up meetings regularly on the Sabbath through the Winter; but think if they could have a little help, by way of missionary labor, others would join them and then they could keep up meetings all the time. Mr. Oursler has engaged a man to survey and lay out a village plat on that corner of his farm cut off by the railroad, and offers to give away twenty-five lots to parties who will build on them. A petition has been sent to Washington for a post-office, and the appointment of Mrs. Oursler as Postmistress. Mr. Robinson has promised to build a depot here as soon as a town is established. The site is half way between Florence and Marion Centre, five miles from each. Mr. Oursler is quite sanguine in the hope of getting a post-

office and railroad station located here. The land on the Cottonwood river bottoms here appears to be as good as any I have seen in the State, and Mr. Oursler has 240 acres of this land all fenced and nearly all under good cultivation. He is a good farmer and entirely reliable in every respect, I judge, from all I can learn of him.

Land is reasonable in price, and there is plenty of it for sale; and I think this a good opening for Sabbath-keepers who want homes in a good country with a mild climate. I like the climate here very much indeed, we feel assured that the change is proving decidedly beneficial to both Mrs. Clarke and myself.

If the Missionary Board should conclude to locate a missionary here, I think it would be as good a point as they can select anywhere in the State. I fully agree with Eld. Wheeler in his opinion of the importance of occupying this field and of the prospect of building up a prosperous church here. Mr. Oursler thinks that \$200 could be raised here towards the support of a pastor.

FROM W. K. JOHNSON.

[The following report was missed, and therefore, late in coming to hand.]

BILLINGS, Mo., Dec. 13, 1885.

At Robertson Mills, or Galloway's school-house, I engaged in a ten days meeting. There seemed to be considerable interest taken in the Sabbath question by a few; and Bro. Skaggs has agreed to preach there once a month to hold the present interest, that we believe will finally ripen into some additions to the Delaware Church. This point is some five miles distant from our church. The balance of the time I spent in Christian county, visiting mostly. The work is still inviting. My health is good again. I am in the work. I have just returned home from a visit to Pleasant Grove Church, where I was once pastor for two years, while I belonged to the First-day Baptist Church. There was quite a revival among them; I preached to them on the subject of the Law and the Sabbath; and they seemed to believe I was giving them the Bible Sabbath. I am very favorably impressed with the prospects at this point, which is in Christian county some ten miles from Delaware Church. I now feel greatly in hope that I shall be able to spend the most of this quarter in missionary work.

Trusting in God I will go forward in the best manner I am able. Bro. Johnson reports 16 days of labor; 3 preaching places; 19 sermons; congregations of 47; 3 other meetings; 21 visits; about 200 pages of tracts distributed; and \$5 85 received for missions.

CORRESPONDENCE.

LINCOLN CENTRE, N. Y., Dec. 2, 1885.

The Lincolnaen and Otselico houses of worship are situated seven miles apart. The membership is widely scattered and in great need of pastoral work, which, though done in weakness, promises good.

One lady in middle life, who had previously been baptized, has united with the Lincolnaen church. That Church has given me for missions \$1 67. Six have been added to the Otselico Church, three by baptism, two by statement. These, a brother and his wife, had been baptized by Eld. J. Clarke, and were studying the Sabbath question. Last August they combined conviction and practice in observing the Sabbath of Jehovah. The other was a lady who united in youth with the First-day Baptists. For several years she has observed the Sabbath, but retained her membership. Recently she obtained a letter, and united with us.

This little church is greatly encouraged by these additions; but at present it is under a cloud of sorrow on account of the death of one of its leading members, Orlando Dye.

This church has given me \$1 45 for missions. There is a good religious interest in both churches.

As noticed in the RECORDER, we have repaired our house of worship at Lincolnaen, at an expense of nearly \$370. It is now as neat a country church as there is in these parts. This is a needy but hopeful field.

Yours in the work,  
PERIE FITZ RANDOLPH.

The ignorance of saving truth, which is found in many countries where the church of Rome includes all the people and is supposed to give some Christian instruction, is appalling. The late Mr. Dutton, of Chihuahua, Mexico, wrote of a visitor who inquired, on casting his eyes about the room, why there was no picture of Mary or of the saints on the walls, but who confessed, when the Bible was referred to, that he had never before heard of such a book. This is said to be by no means an exceptional case, for many who conform to all the requirements of the Romish Church are wholly ignorant of the existence of such a book as the Bible.—Missionary Herald.

Sabbath

"Remember the Sabbath day, that thou shalt keep it holy; for in six days the Lord made heaven and earth, the sea, and all that in them is, and rested on the seventh day: therefore blessed is the day, and the seventh day is the Sabbath."

AGITATION CONCERN

BY REV. A. H. L.

The steady increase in concern the different phases of the question indicates the great victory that the whole question is considered anew. On Sunday, 1886, a meeting was held in New York, under the auspices of the New York Sabbath Committee. The meeting was to support the day of rest for working men on that day for all work of day of worship, also.

The discussion was a lot of argument, and did not view which must form the conscience and Christian not, as yet, much discuss the essential view of the even among the friends cannot be, for two reasons view finds many more added friends, and hence made popular. Probably higher views deem it to be along the lower plain, he men to the higher conception. A still deeper reason fact that the No-sabbath taught in the church is answer to the claims of against the Sunday, has a question to one of physical convenience. The high like conception of the high way to communicate spiritual development has most unto death in the h Under such circumstances sion which is possible from even moderately popular, siders only the non-religious case. At the meeting Rev. W. W. Atterbury, Committee, read a letter of the Brotherhood of Loos urging that Sunday should and the following from gan, dated January 22d:

"In reply to your polite I beg to say that I have ment for Sunday evening stand it, the movement museums on Sunday, the the interest of the work the entering wedge of a design, which aims at that day the theatres, dr other places of amusement to do away with every day a sacred character. rect, as there is good reason, the question becomes which deserves most attention. To visit the museums is harmless; to destroy the observance of Sunday is calamity. To weaken a sacred character would for we all know the tenore, and how hard it observance of the day, landmarks are broken down."

"Bishop Doane repeated to force religious of the civil law or to lay rules, but in a broad aim to maintain the observance London, he said, six representing 4,500 persons opening museums, which senting 500,000 persons opposed to the true intent. The opening of the was, he continued, an urday half-holidays. P. Breckinridge, of Kentucky in support of Sun Rev. Dr. Howard Crosby no two bigger lies than tries to bamboozle the v one is: Down with the of slavery, and the other saloons, the halls of livoated by the lazy class how to work, and they want the profits of sev

That the civil law o leons on all days is an fundamental law of it should do this with Sunday is equally true is sacred, in any relig it is made a day of lei is hence entitled to State. If many or fe for religious purposes demand protection hindrance; the same many, on any other d The claim that th all to come from legi day or on any day



Sabbath Reform.

"Remember the Sabbath-day, to keep it holy. Six days shalt thou labor, and do all thy work; but the seventh day is the Sabbath of the Lord thy God."

AGITATION CONCERNING SUNDAY.

BY REV. A. H. LEWIS, D. D.

The steady increase in the agitation concerning the different phases of the Sabbath question indicates the growth of a deep conviction that the whole question must be considered anew. On Sunday evening, Jan. 24, 1886, a meeting was held in Chickering Hall, New York, under the auspices of the New York Sabbath Committee. The aim of the meeting was to support the demand for a day of rest for workmen, and protection on that day for all who desire to use it as a day of worship, also.

The discussion was along the lower lines of argument, and did not touch the higher view which must form the basis of religious conscience and Christian conduct. There is not, as yet, much discussion of the higher, the essential view of the Sabbath question, even among the friends of Sunday. There cannot be, for two reasons. First, the lower view finds many more adherents, or pretended friends, and hence can more easily be made popular. Probably some who hold to higher views deem it best to agitate first along the lower plain, hoping thus to gain men to the higher conception of the question. A still deeper reason is found in the fact that the No-sabbathism which has been taught in the church so long, as the only answer to the claims of the Sabbath, as against the Sunday, has degraded the whole question to one of physical comfort and popular convenience. The high, Biblical, Christian-like conception of the Sabbath as a sacred high way to communion with God, and spiritual development has been wounded almost unto death in the house of its friends.

Under such circumstances the only discussion which is possible from any standpoint, even moderately popular, is that which considers only the non-religious aspects of the case. At the meeting above named the Rev. W. W. Atterbury, Secretary of the Committee, read a letter from Chief Arthur, of the Brotherhood of Locomotive Engineers, urging that Sunday should be a day of rest, and the following from Archbishop Corrigan, dated January 22d:

"In reply to your polite note of yesterday, I beg to say that I have a previous engagement for Sunday evening. As I understand it, the movement for opening the museums on Sunday, though advocated in the interest of the working classes is really the entering wedge of a larger and insidious design, which aims at throwing open also on that day the theatres, drinking saloons and other places of amusement, and so gradually to do away with everything that gives Sunday a sacred character. If this view be correct, as there is good reason to believe it to be, the question becomes a very serious one, which deserves most serious consideration. To visit the museums on Sunday is, in itself, harmless; to destroy the general religious observance of Sunday would be a National calamity. To weaken and endanger even its sacred character would be most undesirable; for we all know the tendency of human nature, and how hard it is to recall the due observance of the day, when once the old landmarks are broken down."

"Bishop Doane repeated that it was not desired to force religious observance by means of the civil law or to lay down straight-laced rules, but in a broad and catholic spirit to maintain the observance of the Sabbath. In London, he said, sixty-two trades-unions, representing 4,500 persons, petitioned for opening museums, while 412 unions, representing 500,000 persons, were against it as opposed to the true interests of workmen. The opening of the museums on Sunday was, he continued, an argument against Saturday half-holidays. Congressman W. C. P. Breckinridge, of Kentucky, spoke earnestly in support of Sunday observance. The Rev. Dr. Howard Crosby said: 'There are no two bigger lies than those by which Satan tries to bamboozle the working people. The one is: Down with the Sabbath as a badge of slavery, and the other: Hurrah for the saloons, the halls of liberty. They are advocated by the lazy classes, who don't know how to work, and the greedy classes, who want the profits of seven days' work.'"

That the civil law ought to close the saloons on all days is an axiom based on the fundamental law of self-protection. That it should do this with double vigilance on Sunday is equally true, not because Sunday is sacred, in any religious sense, but because it is made a day of leisure by the State, and is hence entitled to the protection of the State. If many or few desire to use the day for religious purposes they have the right to demand protection from disturbance, or hindrance; the same is true of the few or the many, on any other day.

The claim that the State should compel all to cease from legitimate business on Sunday or on any day, for sanitary reasons,

can be sustained only when it is conclusively shown that such legitimate business is opposed to the general sanitary good. Men do many things in their manner of conducting business, in their personal habits of work, of eating and drinking, which tend directly to self-injury, and to self-destruction; but the civil law cannot interfere. The only reliable data which have been gathered, showing the effect of Sunday labor, in a sanitary and economic point of view, appear in the late report of the Massachusetts Bureau of Statistics for 1885. This report shows that 720,774 persons are regularly employed in secular labor in the State of Massachusetts on Sunday. It shows, also, that there is no perceptible injury in health or loss in wages as the result of this labor.—See Report, p. 72, ff.

We believe that man needs the Sabbath for rest, but there is a vast difference between *Sabbath rest* and "one day in seven for rest." The former builds upon the religious duty, and cultivates the spiritual element in man. The latter sinks the spiritual to a secondary place, or casts it out altogether, dealing with men mainly as animals, and not as children of God. It is a perversion of definitions to say, or to assume, that the primary idea of the Sabbath is "rest." It was, perhaps, in the kindergarten period of man's history. But under the gospel, with Christ's teachings and examples before men, the Sabbath is far higher and more than this. Cessation from labor is only the ladder by which the higher good is reached. If that cessation comes at the behest of the civil law for low-born reasons, and not because the soul, hearing God's behest, causes the body to rest, that the soul may come to God, no essential good can come. This fact has been so often exemplified in the history of the Sabbath question, that every thoughtful man must see how far reaching this truth is.

Good will at last come from such agitation as is undertaken by the New York Committee, because it will compel attention to something higher by their own failures.

SAD AND AMUSING.

The following article is from the *Pick and Shovel*, a weekly paper published in Attalla, Etowah Co., Ala., and the paragraph is an editorial comment:

"THE HOLY SABBATH."

"We are truly sorry to know that we have a few persons living in our quiet little town who are disposed to have no regard for this blessed and God-given day of rest."

"We have watched with painful interest the evil arising from such unholy and debasing practices. This sin does not rest alone on the head of the wicked transgressors, but it is exerting an unholy influence upon our children and a great hindrance to the peace, prosperity and growth of our town. We have recently had persons visit us with the expectation of locating so as to have their children share the benefits of our school and the many other religious associations of our town; but when they see persons engaged in all the ordinary pursuits of life, such as hauling, plowing, digging, etc., they at once conclude to pitch their tent where God's name is honored, and where their children can be taught that blessed commandment, 'Remember the Sabbath-day to keep it holy.' We are truly glad to say we have but few of this class among us, and if our good law-abiding people will only do their duty in this matter this wholesale Sabbath-breaking will be discontinued. Remember you are guilty when you furnish land, stock, and work to a people who habitually violate this sacred day. If they conscientiously believe Saturday to be the day of rest let them go where that day is observed. If they cannot conform to the decision of the large majority of this Christian people, I ask, in the name of all that is sacred and good, shall we conform to the wicked decision of this hopeless few—I ask, in the name of God, your children, and your town to consider well this question and see that no such persons work for you on the holy Sabbath."

In love, T. E. HUDSON."

"Prof. T. E. Hudson, in the above article, expresses our sentiments in regard to giving employment to the two or three Sabbath-breakers in our community. The men who rent them land or give them other employment, and allow them to do that work on Sunday are in a measure responsible to God.—EDITOR."

We most sincerely regret that our brethren in Etowah county, Alabama, are the object of such bitterness of feeling; and we commend them to the sympathies and prayers of our people everywhere. That such bitterness can ever find place in a human heart is a sad fact, and excites our pity. But the pious horror of the "Professor" and the "Editor," in view of the "wholesale Sabbath-breaking," by "two or three" persons, is calculated to afford amusement rather than excite reverence.

That four passenger trains stop at Attalla, each Sunday is a trifling encroachment upon the "sacred [Sun] day," perhaps they would have us believe, compared with the

"unholy and debasing practices" of a few persons who, as "wicked transgressors," may be seen "engaged in all the ordinary pursuits of life, such as hauling, plowing, digging, etc."

This manifestation and product of "painful interest" for the "blessed and God-given [Sun] day of rest;" these words with their, apparently, imagined sweetness, light, and beauty, are tenderly closed "in love,"—that is, we suppose, love for all of like preciosity (?) faith with the writer. O Sinful What dost thou think of such a use of the words first heard by thee so long ago—"Remember the Sabbath-day to keep it holy"? O thou Mount of Bestitudes that didst hear the discourse of the gentle Christ! What dost thou think of such words sealed "in love"?

May our gracious Lord help the brethren and sisters of Etowah county, by the real sweetness, light and beauty of their lives, to honor God whose law they profess to keep, and to glorify the blessed Christ whose name they bear and whom they profess to follow. A. E. M.

Education.

"Wisdom is the principal thing, therefore get wisdom; and with all thy getting get understanding."

The catalogues of Madison University, and of Hamilton Theological Seminary, which have usually been published together, are this year published separately. This helps to keep the distinction between the two clear in the public mind. Being Baptist institutions located in the same town, it is not strange that they should sometimes be confounded. "The total number of students in the three Seminary classes is fifty-five. The University catalogue contains the names of ninety-seven students and reports one hundred and forty-eight in Colgate Academy, the preparatory department of the University. The Scientific Course has been extended to four years, as in other colleges of high grade. It has three different forms: the English-Scientific, omitting the ancient languages; the Latin-Scientific, omitting Greek; and the Greek-Scientific, omitting Latin."

The following paragraph is credited to the Rev. Dr. Lorimer. Is there truth in the statement, or is the learned Doctor becoming pessimistic?

There is not much ethical education anywhere. In our public schools there is none to speak of, and in the aristocratic home circle there is not much more. Boys and girls are taught to dance, to sing, and to be graceful, but conscience and heart are allowed to shape themselves. Indeed, matters have come to such a pass that in magazines and in literary circles the question is being asked whether we shall have any morals in the future. So little interest does the church, as such, take in the matter, that great difficulty is experienced in getting teachers for the Sunday-school, and more in obtaining money to defray its current expenses. We lavish millions on worldly accomplishments, and dole out a few thousands for religious training.

ALBION ACADEMY.

The Winter term of Albion Academy is now in full operation, with a larger attendance than during the fall term. The students are enthusiastic in their work, and take a deep interest in the improvement of the working appliances of the school. At present their efforts are directed toward the purchase of a new organ for the chapel. In the latter part of last term they raised something over \$25 toward it, and on the evening of January 25th, at a basket social, provided by the young ladies, about \$21 more were collected, making about \$46. It is expected that a fine organ will not only be bought, but paid for, before the close of this term.

Notwithstanding hard times for money, educational matters are not neglected, although they suffer in common with other interests.

AGRICULTURAL COLLEGES.

At the present time there is much said in regard to the agricultural colleges in the several States. Some speakers and writers denounce them without stint while others believe that there is much good in them yet. Undoubtedly much mismanagement has attended their establishment, and frequently they have been improperly located. But it must not be expected that colleges can be founded and made famous "seats of learning" in a few years. Time must be had to give them a name and a place, and agricultural colleges require this as much as classical institutions. Congress, July 2, 1862, passed an act, entitled: "An act donating public lands to the several States and Territories which may provide colleges for the

benefit of agriculture and the mechanic arts." For such purposes an amount of public land equal to thirty thousand acres for each senator and representative in Congress was given, and this was the foundation of the agricultural colleges of the various States. At the start some thought that they should be connected with existing colleges and thus have the benefit of halls, libraries, laboratories and museums, with which these institutions were already equipped. It was further urged in support of this theory that "the great and leading minds of the country are already engaged in and attached to existing institutions, and it would be found impossible to organize new colleges with competent professors." Opposed to this union were some of the leading men of the country. Among them was a prominent president of one of these old institutions, Dr. Hitchcock of Amherst College. Of six reasons against union, the best one in our opinion was this: "Because the two classes of students who would thus be brought together would have too little sympathy to act in concert and as equals in the same university." Here is just where the colleges have failed. The students of the agricultural department have been ridiculed by those in the other departments of the colleges, and as a consequence but few students have attended, and such agricultural colleges are pronounced a failure. In Europe, where these colleges have flourished and are successful, they are not connected with other colleges. It is said that there are in the German empire alone 144 agricultural stations, institutes, schools, and colleges, all of which are practical educators in agriculture. In this country it was at first proposed to unite the University of Michigan and the Agricultural College, but the scheme was frustrated, and to-day the Agricultural College of Michigan is the best and most successful in America. Knowing these facts, what other conclusions can be reached than that these institutions should be entirely separated? Where they are connected would it not be much better for both to have them at once divided, if the separation should lead to some sacrifice at first? The future prosperity would more than compensate for present outlay.—*Morning Star*.

The present total enrollment of students at Cornell University is 635, or twenty-six more than the entire number at any previous period in the history of the institution. President Adams is greatly encouraged at this marked increase, and all the more so because the gain is in scholarship as well as in numbers. The elective system is believed to have some influence in bringing students to Cornell from other places.

Temperance.

"Look not thou upon the wine when it is red, when it giveth his color in the cup, when it moveth itself aright."

"At the last it biteth like a serpent, and stingeth like an adder."

It is reported that Miss Cleveland has prohibited smoking in all the reception rooms of the White House. The only sad thing about this is that such a prohibitory act should ever have been necessary.

An important case has recently been decided in Kansas. The facts in this case are briefly these: A company erected buildings and put in a plant for brewing beer, in 1872, at a total cost of about \$50,000. The prohibitory law of three or four years ago now makes it unlawful to brew beer. But the buildings and plant of the company are not practically available for any other business, and if sold would not bring over \$5,000. The decision is that the State may prohibit any business which it deems to be dangerous to its own best interests, but that it may not destroy private property which was acquired in strict conformity with the law at the time of its acquisition. The State may, therefore, prohibit the manufacture of beer in breweries erected previous to the enactment of its present laws, but it must pay the difference between the value of the buildings and plant for brewing purposes and for any legitimate business. In the case above mentioned this difference is supposed to be \$45,000. Not even the most fanatical temperance advocate can complain of the injustice of this decision; and even though it may seem an expensive business for the State, if the whole business could be suppressed, it would prove a cheap investment. Of course, if men put money into such plant contrary to law, they do so at their own risk, and must suffer the loss. The decision refers only to cases in which the property was acquired previous to the passage of the prohibitory law.

A GOOD TEST.

The Rev. Smith Baker, in the *Morning Star*, is giving a series of talks to young ladies. In a recent number we find the following sensible bit of advice. If more young ladies, about to commit themselves for life to the yow of matrimony, would heed this ad-

vice, it would save many a sorrow in after years:

Marry a man who has the spirit of self-denial. That is the best test of a young man's love. He may be willing to go with you to places of recreation, or to spend his money for pleasure-riding because he has selfish enjoyment in your society, and his attention at such times does not prove his affection. The important question is, How much is he willing to give, or sacrifice what he enjoys, to please you? He asks you to give up your name and your home for his. How much will he give up to please you? For instance, there is the habit of wine-drinking—a little harmless habit, as he thinks, and he laughs at your fears—but it is not the question of harm or no harm, but of self-denial to please you. If he loves you one-half as much as he pretends to, and will not give up his drink habit for your pleasure, then he is not fit to be the husband of any woman; for be sure that he who has not self-denial enough for that before marriage will make a tyrant of a husband after marriage. If you cannot reform him when he is seeking you, you cannot after he is sure of you. Such a man is selfish. No sensible young woman will marry a young man who drinks intoxicants any more than any sensible young man would marry a young woman who had commenced to eat opium. One is as senseless as the other. There is too much peril in it. Thousands of young women have thus gone into a life of misery, tears and a living death. If he will not give up his cups to please you, then withhold your heart from him. Test his love by his self-denial.

THE LIQUOR QUESTION.

WHAT BUSINESS MEN THINK.

W. J. Spicer, superintendent of the Grand Trunk railway, in his circular to his employees of the road, says: "You have the lives of the public and the safety of persons entrusted to your care, requiring at all times the utmost caution and vigilance in the performance of your duty. Men subjected to such temptations at any time are safe only as total abstainers. The 'one glass more' often has the effect of making a man careless, sleepy and indifferent to danger, if not worse, at a time when he most needs to have his senses clear and wide-awake for his own and others' safety."

The central railroad of Georgia has a rule prohibiting the use of intoxicating liquors while on duty, and any employee known to use them will be dismissed from their service.

Mr. Nelson, a distinguished insurance man, makes the following computations: "A total abstainer, 20 years old, has the chance of living till he is 64. A total abstainer at 30 has the chance of living till he is 64½. A total abstainer at 40 has the chance of living till he is 68½. A moderate drinker, 20 years old, has the chance of living till he is 35½. A moderate drinker, 30 years old, has the chance of living till he is 44½. A moderate drinker, 40 years old, has the chance of living till he is 51½. Probably no business on the face of the earth is so mathematically correct as the insurance business. Its figures are not made up in the interest of any church or party. They are not the result of any temperance fanaticism, but simply from cold business calculation."

The American Express company has decided to dismiss any and every employee using intoxicating liquors. This is a purely business arrangement. A great corporation serving the public as a conveyer of goods finds that its service is impaired by any toleration of drinking habits among its employees. When will the greater corporations, the city, the State, the nation, learn the same truth? Some of the more important railroad companies will not permit their employees, whether on or off duty, to drink intoxicating liquors.

WHAT DOCTORS THINK.

Toledo physicians bear testimony to the fact that no man can drink beer safely, that it is an injury to any one who uses it in any quantity, and that its effect upon the general health of the country has been even worse than that of whisky.

Beer as an article of ordinary diet has been discontinued in at least twenty-seven pauper lunatic asylums in England, with the result that in no instance has the apparently important change led to any sort of physical inconvenience. Many of the superintendents in whose asylums the modification was made, and also many of the patients, testify cordially to the benefits of the change. The question, says the *Journal of Mental Science*, is not one of teetotalism, or even primarily of a financial order, but one of pure expediency and good management.

The National Medical Association in 1884, in convention assembled, declared that alcohol should be classed with other powerful drugs, and when prescribed medicinally, it should be done with conscientious caution and a sense of great responsibility, and that it would confine the use of intoxicating liquors to the use of science.

A New York physician says: "I have carefully examined each number of the *London Lancet* for the last six months, and fail to find the report of one case, out of the many cases treated by the best English physicians, in which alcohol in any form was ordered or used. Is it not high time that the fraternity in this country become equally intelligent?"

and railroad station located here. The Cottonwood river bottoms here to be as good as any I have seen in the State, and Mr. Onruler has 240 acres of land all fenced and nearly all under cultivation. He is a good farmer and reliable in every respect, I judge, and I can learn of him.

is reasonable in price, and there is good of it for sale; and I think this a good thing for Sabbath-keepers who want homes in the country with a mild climate. I believe the climate here very much indeed, we are assured that the change is proving beneficial to both Mrs. Clarke and

Missionary Board should conclude that a missionary here, I think it would be a good point as they can select any in the State. I fully agree with Eld. in his opinion of the importance of having this field and of the prospect of having a prosperous church here. Mr. thinks that \$200 could be raised towards the support of a pastor.

FROM W. K. JOHNSON.

The following report was mis sent, and is late in coming to hand.]

BILLINGS, Mo., Dec. 13, 1885.  
Robertson Mills, or Galloway's school, engaged in a ten days meeting, seemed to be considerable interest in the Sabbath question by a few; and Aggs has agreed to preach there once to hold the present interest, that we will finally ripen into some addition to the Delaware Church. This point five miles distant from our church. The time I spent in Christian visiting mostly. The work is still in my health is good again. I am in Etowah. I have just returned home from Pleasant Grove Church, where I was pastor for two years, while I belong to the First-day Baptist Church. There is quite a revival among them; I went to them on the subject of the Law Sabbath; and they seemed to believe in having them the Bible Sabbath. I am deeply impressed with the prospects at this point, which is in Christian county, five miles from Delaware Church. I greatly in hope that I shall be able to do the most of this quarter in missionary

work in God I will go forward in the year I am able.  
Johnson reports 16 days of labor; 3 churches visited; 19 sermons; congregations of 200; 21 meetings; 21 visits; about 200 tracts distributed; and \$5 85 reported.

CORRESPONDENCE.

LINCOLN CENTRE, N. Y., Dec. 2, 1885.  
Lincklaen and Otselec houses of worship situated seven miles apart. The church is widely scattered and in great need of pastoral work, which, though done, promises good.

A lady in middle life, who had previously been baptized by Eld. J. Clarke, and who had combined conviction and preaching the Sabbath of Jehovah.

The church has given me \$1 67. Six have been added to the church, three by baptism, two by profession. These, a brother and his wife, were baptized by Eld. J. Clarke, and were preaching the Sabbath question.

The church has given me \$1 45 for mis- This is a good religious interest in the church.

Yours in the work,  
PERRIE FITZ RANDOLPH.

importance of saving truth, which is in many countries where the church is not well established. The late Mr. Dutton, of Ohio, wrote of a visitor who inquired, "Why do you get up at the room, why there of Mary or of the saints on?" but who confessed, when the Bible was read to, that he had never before read such a book. This is said to be by an exceptional case, for many who are all the requirements of the Sabbath, a book of the Bible.—Attorney



The Sabbath Recorder.

Alfred Centre, N. Y., Fifth-day, February 11, 1886.

REV. L. A. PLATTS, Editor. REV. E. P. SAUNDERS, Business Agent. REV. A. E. MAIN, Ashaway, R. I., Missionary Editor.

TERMS: \$2 per year in advance. Communications designed for the Missionary Department should be addressed to REV. A. E. MAIN, Ashaway, R. I. All other communications, whether on business or for publication, should be addressed to the SABBATH RECORDER, Alfred Centre, Allegany county, N. Y. Drafts, Checks and Money Orders should be made payable to E. P. SAUNDERS, Agent.

"Then speak no ill, but lenient be To others' failings as your own, If you'r the first a fault to see, Be not the first to make it known."

THE Senate of the United States has passed a bill which provides for the division of the Territory of Dakota on the 46th parallel of latitude; for the admission of the Southern portion into the Union as a State, under the name of Dakota; and for the organization of the Northern portion into a new territory to be known as Lincoln.

A WRITER of some celebrity, about one hundred and fifty years ago, opened one of his works with an elaborate essay to prove that an "Author will write the better for having some knowledge of the subject on which he writes." A good illustration of what a man is in danger of doing, who ignores this old-fashioned maxim, is afforded in the article we reprinted in the RECORDER last week, on the "Decadence of the Seventh-day Baptist Organization." We understand, that Dr. Lewis, of Plainfield, has written, or is writing, a correction for publication in the Mail and Express, the New York daily in which the article above referred to was first published. We shall be glad to publish this also in the RECORDER.

AN exchange relates a story of a little Swedish girl, who, while walking with her father on a starry night, was so attracted by the brilliancy of the sky, all lit up with twinkling stars from one end to the other, that she seemed to be quite lost in her thinking. Her father asked what she was thinking of so intently. Her answer was: "I was just thinking, if the wrong side of heaven is so glorious, what must the right side be!" There is food here for reflection. If Christians were more accustomed to seeing the twinkling stars of God's love in the little blessings given them here to enjoy, there would not only be less of complaining here, but there would also be more intense longing and more earnest striving for the brighter glories of the home above.

THE first month of the new year has gone, and the second is passing. How much have we done towards keeping the vows we made at the opening of this new year? If all we could, the "well done" of the Master is ours; if we have done less, the fault certainly must be our own. It will do no good now to waste more precious time mourning over the past. Let us, rather, seek God's gracious forgiveness, and renew our diligence for present work. The close of the present month will find us at the end of the first half of the current Conference year. Have we accomplished one-half of all that we planned to do under the inspiration of the stirring sessions at Alfred last September? The opportunities that are ours, the urgent calls that come to us, the inviting fields of labor that are opening to us, and the consciousness that it is God's truth we are called to proclaim, and that the salvation of men is to be the fruit of our toil, ought to be a growing inspiration to redoubled and unremitting labor. Now, our societies, which are our agents in all this work, have not received more than one-third of the amount necessary to do the work of the year. Shall they have the other two-thirds before the first of September? They will if we are all mindful of the instructions of one, more than two thousand years ago, "Whatsoever thy hand finds to do, do it with thy might."

BETWEEN TWO OPINIONS.\*

The fact that labor strikes and riots are increasingly frequent must be apparent to all; that they are, on the whole, not only a foe to the capitalist, but to the laborers themselves, must be admitted by all thoughtful students of this vexed question; that the dangerous element in this problem is the sworn secrecy in which the disorderly plans

\* Between Two Opinions or, The Question of the Hour, by E. E. Flagg, Chicago, National Christian Association, 1885. 12 mo. cloth. 890 pp.

are laid, and the oath-bound pledge of the members of the various orders to carry out these plans even to blood-shed, and to protect their members from exposure and punishment even though it involve the rankest injustice and perjury, is equally manifest.

Has it occurred to the law-abiding and order-loving citizen that the same elements of secrecy and oath-bound loyalty among the members of the secret orders often combine to defeat the will of the people in their effort to suppress the evils of the rum traffic, and to thwart the ends of justice when violators of existing laws are permitted to go unpunished?

It is the aim of this book to show that such combinations, of whatsoever name or avowed purpose, are, in their very nature and modes of working, contrary to the whole spirit and genius of our government and free institutions; they are, therefore, disloyal to the one, and dangerous to the other.

The plan of the book is that of a story, in which the principal characters are two young men,—the one a lawyer, and the other a laborer, his first client in a suit against a liquor dealer for selling intoxicants to a feeble-minded, minor brother. Both are Christian young men, both become members of the popular secret orders, both are staunch temperance advocates, and both find themselves crippled, and sometimes defeated in their best endeavors to do Christian work by their fore-pledged alliances with, and loyalty to, the very men whom they found themselves called to fight in their reform work.

The Woman's Christian Temperance Union, the various political parties, the churches, the relations of labor and capital, etc., all receive their share of attention in the discussion of the main question,—the lodge.

We should be glad to quote at length some of the characteristic passages of the work, but will give only two. The first is from a speech made by a converted rum-seller in an open air religious meeting. He relates his experience, telling how the Lord revealed to him his sins, and then, in his rough, ungrammatical speech, he says: "Some people say there ain't no sich place as hell. What do you think it is to be shet up where you can't see nothing but pictures of yourself—what you've been, and what you are, the meanest, wickedest, most God-forsaken wretch that walks the earth—and know you've got to sit there and gaze, gaze, GAZE forever, and see no way out!"

The other quotation is from a speech of the young temperance lawyer, made before a mob of infuriated rum-sellers. "Now there is no middle line between an honest and a dishonest business, between one that injures and one that benefits society; and the Government, in taxing liquor selling, so utterly out of proportion to other trades, is either guilty of the most high-handed oppression, or the basest partnership in crime. Yet today our nation halts between two opinions. Shame on such cowardly vacillation! Either the business is a legitimate one, and should not be taxed at all, or else it is the contrary, and should be prohibited forever."

These quotations are sufficient to give the reader a taste of the vigor with which the book is written. Whether its conclusions will be accepted as true or not, will probably depend on whether the reader is free to accept any conclusion to which sound reasoning may lead him, or whether he is already blinded on the one hand, by prejudice, or on the other hand, a slave to his secret order.

Communications.

INQUIRIES.

To the Editor of the SABBATH RECORDER.

By your permission I desire to make a few suggestions in answer to the inquiries of A. A. Langworthy in your issue of January 21st. To my mind, the propositions implied in his questions are the source of the denomination's greatest weakness. Looseness of doctrine and life is the greatest hindrance to any and every good cause among men. When men in the church undertake to regulate God's Word to suit their conveniences, instead of letting God's Word regulate their lives, they are already well on the way in transgression. All compromise of the law of God is sin. "Shall we continue in sin, that grace may abound? God forbid. How shall we, that are dead to sin, live any longer therein?" "Sin is the transgression of the law." If we accept the ten commandments as the law of God, the Sabbath with the rest, how can we give men a recommendation to violate it? If we allow men to come into the church for mere accommodation, for the time being, we commit a wrong against both the church and the men thus received, and to give such a recommendation to leave,

knowing that they intend to break the law, does not right the wrong, for thus we prove "the law of God of none effect." Or, if men reared up under the law of the Sabbath, and trained to observe it, decide to leave their church relations, and settle among Sunday-keepers, abandoning the Sabbath, claiming that they could do more good in the world thus, than by obeying the law of God, should we be justified in recommending them to do it? If the church can sanction, in one member, such a procedure, then it must another; and if circumstances should change in a seventh-day community, the majority becoming Sunday-keepers, then all might go over to Sunday for convenience' sake, as the result of such an erroneous premise. Disintegration lurks in such loose doctrine and practice. I verily believe that this loose idea of the Sabbath and its requirements upon Christians to obey its command, has been, and is, the principal obstacle in the way of denominational growth. It is too commonly admitted by professed Seventh-day Baptists that it makes but little difference with a man's Christian character, whether he obeys the Sabbath law, or observes the Sunday. The ancient Israelites lost many precious blessings by just such loose ideas of God's law. They married in with idolaters and joined with those that worshipped idols, and observed heathen institutions, notwithstanding the law of God expressly forbade these very things. The violation of the Sabbath was one of the transgressions that provoked the Lord Almighty. The same God that ordained the law of the Sabbath, ordained that men should have no other gods before him. It was so anciently; it is so now. Would you give your church members letters of recommendation to join a church that worshipped a heathen god? God never gave more leniency to the one than to the other. Why, then, should we take such liberties with the Sabbath law? Did Christ ever give any such liberties to the church? He kept the commandments of his father, and commanded us to keep his commandments, as he kept his Father's commandments. He was the Lord of the Sabbath, and on that day went into the Synagogues and taught as his manner was. He regulated the Jewish practices and told men what was lawful to be done upon the Sabbath day; but he never intimated that the church had a right to change the Sabbath, or times and laws; or take liberties beyond his instruction and example. How, then, dare we as Christians presume to take such liberties with God's holy law as to recommend others to violate it? "Not every one that saith unto me Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of him that is in heaven."

X. Y. Z.

COLONY PROPOSED.

To the Editor of the SABBATH RECORDER.

The place talked of now by those who are interested in the proposed colony, some of whom were in that neighborhood late in the Fall, is in the Eastern part of Scott county, Kansas. This county is in a central tier of counties, and the third county east from the western boundary of the State. This is a fine section of country, covered with Buffalo grass, but destitute of timber. The prairie is quite smooth but sufficiently rolling to afford good drainage. In the Western part of Lane county which joins Scott county on the east, an abundance of good water is found at a depth of forty to sixty-five feet, and from the lay of the country, the distance to the water is probably about the same as in Lane county. I presume that the greatest drawback is the distance from railroads. The distance from the Atchison, Topeka & Santa Fe railroad which ascends the Big Arkansas river, to a line now called the Union Pacific, is one hundred miles north. Scott county is equi-distant from these two lines of railroad. A proposed railroad intersects the Atchison, Topeka & Santa Fe at Great Bend and running westward to Denver, Colorado, would, doubtless, pass through the locality under consideration. I am informed that such a road was surveyed last Summer, passing through Dighton, the county seat of Lane county, and Scott Centre, the county seat of Scott county. Some of our people now hold "Timber Claims" on or near the line of this survey, which they intend to improve during the coming season.

Great hopes are entertained that a railroad will be built there within two or three years, and the present distance from railroads is considered more favorable than though it were only half so great. One of the difficulties in all sections of this western country is the droughts to which they are occasionally exposed. The rain fall in this section last

season was abundant, so that millet, sowed corn, and sorghum, yielded a bountiful harvest on new breaking.

In response to my former letter in the RECORDER, I have received letters from East Sharon, Pa., Bolivar, N. Y., Chilli-cothe, Ill., Dodge Centre, Minn., and word or information, from Garwin, Iowa. The families represented in these localities as desiring to come to the West next season, in addition to a few families from other sections of the country, aggregate about thirty and still others will doubtless respond when something definite is reached in the matter. In our scattered condition it will be somewhat difficult to secure concert of action, so desirable. To secure the best location and the most desirable claims, filings should be made in the early Spring. From the date of filing, six months are allowed for claimants to move to their homesteads with their families. It is not probable that any locations will be found where there have not been some claims already taken, but I am told that many who make claims, relinquish them for a small consideration. I shall be glad to answer all inquiries through the RECORDER, and to individuals when desired. D. K. DAVIS.

HUMBOLDT, Neb.

ABOUT ST. ANDREWS BAY COLONY.

This was purchased, by me for the Colony direct, 63 lots; and an addition was made to it by E. P. Maxson, of Farina, Ill., for parties in Farina and Walworth, of 24 more. All these except ten, I think, were asked for by letters, many sending the money in first letter. But a large number ordered and sent pay only for \$5 lots. We purchased \$8 lots. And as a consequence we are waiting the slow mail for the balance from such as approve. I have had two calls for the money back, and have resold one lot. Some others got frightened before sending any money, so that I have been obliged to hunt for new purchasers for their lots after I had got deeds for the first parties. But, with all the "Draw backs" I believe the colony is sure to become a success. There are now here six Sabbath-keeping members. We held our first meeting last Sabbath, making a beginning that we expect to keep up.

I have not tried to learn who intends to join us from among the lot purchasers, nor how soon any others will come on; but I expect my own family as soon as the route from Chipley can be depended on for any certain days of the week. The last "rumor" says work on the railroad will be resumed in about two weeks. I wish now to make "particular request" that every one, who has sent but \$5 for a lot, will immediately send the balance, or instructions to sell to some one else. The deeds are now in my hands, and if any wish to have them recorded before I mail them, the fee is \$1.25. I will attend to it for all who will send the fee, and I will wait 3 weeks after mailing this to give time for all to see this and send on the fees. But I shall not mail any deeds to anyone who has not sent the full \$8. Some have paid the full amount and the recorder's fee too already. I will mail to all such their deeds as soon as they come back from the recorder's office, without any further order. And if any who have purchased want to dispose of their lots I am often having calls for lots and could sell them to others again before the deeds are put on record better than after. But we hope to see the faces of a good many here before long, even if they cannot come to stay with us. Yours in Christian love, JOS. N. FORBES.

WASHINGTON LETTER.

(From our Regular Correspondent.) WASHINGTON, D. C., Feb. 2, 1886. The death of Mrs. Bayard, throws the Cabinet into mourning again for a week and all plans for reception and entertainments to be given by those in official life will be postponed for some time. Mrs. Bayard was a most estimable lady. Her recent dangerous illness and recovery have been the constant theme of conversation, and she bade fair to live many years, but her daughter's death took from her the stay of the household, and it was noticed that immediately after that melancholy event, she began to sicken and fade away. She was wont to say, "I have nothing to live for now that Katie is gone." Against this hopeless depression the physicians could not prevail, and it was evident that the usual remedies could not keep back the Great Destroyer. An innovation was made in the last regular reception of the President which will touch the popular heart. He gave a public reception in advance of the series of private

receptions to Diplomats, Senators and others, which are generally given at the opening of the season. Besides this, he has made it more convenient and comfortable for guests than heretofore. There had been much trouble and annoyance in the arrangements for handling the hats and wraps of the guests owing to the smallness of the rooms set apart for this purpose, and much *solo voce* profanity, on these occasions, had floated around among the costly decorating and imparted a bluish tinge to the delicate coloring of the elaborate tracing on the ceilings. But the President at the last reception gave orders to throw open the family dining room and by this means ample accommodation was given for all comers and the guests could deposit and receive their wrappings without any delay or crowding. The President has a kind greeting for everybody and although we do not hear so much about his elegance of manners as we did about those of President Arthur, it is certain that his way of meeting the public and his democratic measures are taking a strong hold upon the people's feelings.

Mr. Rankin, the Congressman who came here in a dying condition and whose Spartan courage and determination have been the topic of conversation among the habitués of the Halls of Congress, has at last succumbed to the inevitable. His indifference, coolness and rallery made people shudder. He was constantly joking about his approaching dissolution, and the last words he gasped out showed the "ruling passion strong in death." When his physician told him that the end was near he smiled and said, "Tell me some news!"

A fine lad of fourteen summers was recently found near the great marble steps of the Capitol freezing to death. He was drunk. Now look out for an avalanche of prohibition and high license bills at both ends of the splendid marble palace, and observe with what ease they are "laid upon the table" and never heard of more.

It was leaked out that the bride, at the Foster nuptials, was shut out from her own wedding by a singular misunderstanding. By a preconcerted arrangement she was to enter a side door, pass through the study and ascend by the private staircase to the place of the ceremony near the pulpit. But the sexton was rattled or drunk and neglected his duty, so that the bride was obliged to stand shivering in her splendid robe, at the door, knocking for admission, for nearly a quarter of an hour until one of the party could make his way through the great crowd at the main entrance and reach the study door through the pulpit stairs. A dreadful cold was the consequence of this accident.

Joaquin Miller, whose name has been brought before the public lately in connection with his daughter's marriage and subsequent destitution, is living quietly here in his log cabin on Meridian Hill, a suburb overlooking the city. The poet selected this spot as one commanding the most extensive view around Washington and had erected a genuine old-fashioned log-hut, with only slight improvements for comfort. The interior is hung with skins, and the loft is reached by a ladder. The effect is very pleasing and picturesque as the long-haired singer of the Sierras sits at his rude desk, in his comfortable elk-horn chair, his brilliant colored dressing gown and embroidered slippers, making a pretty contrast to the dull grays and browns of the surroundings. At times he can be seen putting away in his garden, or in the front yard where he has a well with long well-sweep and old oaken-bucket. But if curiosity seekers appear at the gate, Mr. Miller disappears into his retreat.

MISSIONARY SOCIETY.

Table with columns for Receipts for January, 1886, and Disbursements in January. Lists names and amounts for various churches and societies.

TRACT SOCIETY. Receipts in January, 1886. Table listing names and amounts of contributions.

Home News. Meetings at the church every night until this week, are held besides the regular The Ladies' Alfredian L... University, did not hold a... during the holidays as is th... They now offer to the publi... to hear, on the evening aft... Feb. 13th, a lecture by Mrs... more, on Wendell Phillips... The name of the lecturer, a... ment of the theme make a l... can hardly fail to draw a l... which it is expected will be... in drawing 50 cents from th... attendant. We have now had nearl... most excellent sleighing. v... very heavy body of snow, b... very little at a time, and... prevents it from departing... mercury has run as low as... zero one or two days onl... most of the Winter, consid... zero mark. We cordially... ing friends in Virginia, F... to come to Alfred and get... EAST PORTVI... It is seldom that our... hear of us through the R... glad to write that though...



TRACT SOCIETY.

Receipts in January, 1886.

Table listing donors and amounts for the Tract Society in January 1886. Includes names like Dr. & Mrs. H. W. Stillman, Geo. Greenman, Mrs. Wm. A. Langworthy, etc.

MISSIONARY SOCIETY. Receipts for January, 1886.

Table listing donors and amounts for the Missionary Society in January 1886. Includes names like Mrs. Goodwin, E. B. Cooper, Mrs. N. Y. G. F., etc.

Home News.

Home News section containing local church news, including reports from the Alfred Centre and East Portville.

we realize that we are fully blessed in our weak endeavors to serve our "Lord and Master." Owing to the scattered condition of the members...

During the month of December we received a blessing from our gracious Father, which was the Bible teachings given us by Elder Ronayne, of Chicago. They shed light on many things in the Bible...

Our Sabbath services have been well attended this winter and the prayer-meeting has its usual numbers. This number though small is possessed of strong faith and earnest desire for the up-building of the Master's cause.

The next communion season of this church occurs Sabbath-day Feb. 27, at which time the church would be pleased to hear from all resident and non-resident members.

An invited company of friends from far and near gathered at the home of Mr. J. J. Smith, Sabbath night, Jan. 30th for an evening visit with Mr. Smith and wife, in honor of the thirty-fifth anniversary of their marriage.

Illinois. FAIRFAX.

The month that has just passed has been one of considerable severity; although it commenced mild enough it did not long continue so.

The union meetings referred to in Bro. Potter's last article resulted, in four of our young people's offering themselves to the church.

The unfavorable weather and going was a great hindrance at Villa Ridge to the work while I was there. The members of the church are badly scattered; they live in two different neighborhoods; they are several miles apart.

We have now had nearly four weeks of most excellent sleighing. There is not a very heavy body of snow, but it keeps coming a little at a time, and the cool weather prevents it from departing very rapidly.

Condensed News.

Domestic. The first item to the credit of the conscience fund was made in 1827, and the fund now amounts to \$220,747.26.

Tests have just been made of brine obtained from a well sunk some time ago at East Aurora, Erie Co., N. Y., resulting in the production of a fine quality of salt.

The largest oil well in the Ohio field was developed lately on the Moore & Brotherton territory at Lima. Oil shot into the air to the height of seventy feet when the tools were withdrawn.

Great excitement prevails in the vicinity of Lettaville, Ross Co., Ohio, over the alleged discovery of a silver mine. Specimens of the ore were sent to a mining expert in Emporia, Kan., who declared it rich silver quartz.

A movement is on foot looking to the foreclosure of the Reading railroad property under the general mortgage by a syndicate that is acting in the interest of the Pennsylvania railroad.

Prince Leopold, hereditary prince of Anhalt, died at Cannes, Feb. 1st.

The porte supports the demand of Bulgaria for a war indemnity from Serbia.

The French chamber of deputies has agreed that the crown jewels should be sold to provide a fund for aged workmen.

Representatives of Turkey and Bulgaria have signed the agreement, relative to the Bulgarian union, and have notified the powers to that effect.

A majority of the vessels belonging to the European squadron designated to prevent Greece from attacking Turkey have assembled in Suda Bay.

Joan Victor Von Muruh, a Prussian statesman is dead, aged eighty. He was one of the founders of the progressive party, but subsequently became a national liberal.

Information has been received that Girod and Penard, the aeronauts who ascended in a balloon in the latter part of January from Brest, and who were supposed to have perished at sea, were rescued.

Miss Mary Gladstone, daughter of William E. Gladstone, was married Feb. 2d, to the Rev. Harry Drew, of Hwarden. The ceremony was performed in St. Margaret's church, Westminster.

A serious strike is in progress at St. Quentin, department of Aisne, France. The weavers in four cotton mills there have quit work, and are engaged in a riotous demonstration.

The agreement between France and Germany regarding their possessions on the west coast of Africa and the South sea, has been submitted to the reichstag. The agreement contains an amicable understanding with respect to the rival claims of the two powers.

Advices from Mandalay, Burma, say that Dacoits have had several engagements with British troops since the first of February, and that in every encounter the Dacoits were defeated with heavy loss.

In Independence, N. Y., Feb. 4, 1886, by Eld. J. Kenyon, at his home, ELVERTON M. HEMPHILL and Miss SUSIE E. BENNETT, both of Alfred.

At his residence in Little Genesee, N. Y., Feb. 2, 1886, by Rev. Geo. W. Burdick, Mr. JOHN P. WAGNER and Miss LOUISE GARICK, both of Portville, N. Y.

In Independence, N. Y., Jan. 29, 1886, CALISTA HULL, in the 63d year of her age. She lived and died with her brother, I. E. Hull, was the daughter of Joseph and Anna Hull, and had been an invalid from a child.

In Verona, N. Y., Jan. 18, 1886, suddenly of pneumonia, H. EGORNE, son of Henry E., and Ella R. Davis, aged 11 months and 9 days. He was a bright and affectionate child, but Jesus wanted him.

In New York City, suddenly, Jan. 28, 1886, AMELIA, youngest daughter of Wm. B. and Phebe

J. B. Wait, aged 10 years, 10 months, and 9 days. Funeral services were held at the residence of her parents, 9th Ave. and 84th St., New York City, Jan. 31, 1886, and the following day at the residence of her grandmother, Mrs. Phebe Babcock, Potter Hill, R. I. Interment in First Hopkinton Cemetery.

In Milton, Wis., Feb. 2, 1885, Mrs. JANE M. PLATT, aged 91 years, 4 months, 26 days. She was the wife of Benjamin K. Platts, and daughter of Benjamin West. Her ancestry runs back through Benjamin and Thomas to William West, who with his two brothers, Benjamin and Thomas, left England in 1700 and settled in Pennsylvania.

The steamer Eolus, on her way from Wickford to Newport, R. I., Feb. 30th, experienced a blinding snow storm and was run on a reef and so badly damaged that she will be a total loss. The passengers and crew were saved.

Reports of leading silk manufacturing firms of the United States at a meeting in New York, Feb. 2d, decided to advance the price of silk thread and twist ten per cent. There was a disposition to stop the giving of cabinets to merchants.

The body was yielding to disease, her mind and faith remained strong to the last. Her funeral services were conducted by Eld. J. Bailey, assisted by Elds. W. C. Whitford and E. M. Dunn. At the time of her death she was the oldest person in Milton, and probably the oldest Sabbath-school teacher in the denomination, having begun that work in 1805.

AMERICAN SABBATH TRACT SOCIETY. To the friends of the Lord's Sabbath:

Your attention is asked to our enlarged work and pressing wants. This work has been undertaken because demanded by our obligations to God and his truth, and in obedience to instructions of the Society from time to time.

In addition to the recent issue of more than the usual amount of tracts, the Society now sends out papers as follows: 1, The Evangelist Harold, among the Scandinavians; 2, the Booschapper, among the Hollanders; 3, The Outlook, over 50,000 copies quarterly, among clergymen; and 4, The Light of Home, 110,000 monthly, among house-keepers in our country.

Information has been received that Girod and Penard, the aeronauts who ascended in a balloon in the latter part of January from Brest, and who were supposed to have perished at sea, were rescued.

Miss Mary Gladstone, daughter of William E. Gladstone, was married Feb. 2d, to the Rev. Harry Drew, of Hwarden. The ceremony was performed in St. Margaret's church, Westminster.

A serious strike is in progress at St. Quentin, department of Aisne, France. The weavers in four cotton mills there have quit work, and are engaged in a riotous demonstration.

The agreement between France and Germany regarding their possessions on the west coast of Africa and the South sea, has been submitted to the reichstag.

Advices from Mandalay, Burma, say that Dacoits have had several engagements with British troops since the first of February, and that in every encounter the Dacoits were defeated with heavy loss.

In Independence, N. Y., Feb. 4, 1886, by Eld. J. Kenyon, at his home, ELVERTON M. HEMPHILL and Miss SUSIE E. BENNETT, both of Alfred.

At his residence in Little Genesee, N. Y., Feb. 2, 1886, by Rev. Geo. W. Burdick, Mr. JOHN P. WAGNER and Miss LOUISE GARICK, both of Portville, N. Y.

In Independence, N. Y., Jan. 29, 1886, CALISTA HULL, in the 63d year of her age. She lived and died with her brother, I. E. Hull, was the daughter of Joseph and Anna Hull, and had been an invalid from a child.

In Verona, N. Y., Jan. 18, 1886, suddenly of pneumonia, H. EGORNE, son of Henry E., and Ella R. Davis, aged 11 months and 9 days. He was a bright and affectionate child, but Jesus wanted him.

In New York City, suddenly, Jan. 28, 1886, AMELIA, youngest daughter of Wm. B. and Phebe

The New York Seventh-day Baptist Church holds regular Sabbath services in Room No. 8, Y. M. C. A. Building, corner 4th Avenue and 23d St.; entrance on 23d St. (Take elevator). Divine service at 11 A. M., Sabbath-school at 10.15 A. M. Strangers are cordially welcomed, and any friends in the city over the Sabbath are especially invited to attend the services.

The next regular Quarterly Meeting of the Rhode Island and Connecticut Seventh-day Baptist Churches will be held with the Rockville Church, commencing Sabbath evening, Feb. 19, 1886, at 7 o'clock, with the following programme:

- 1. Sabbath evening, sermon by L. F. Randolph, followed by a conference meeting.
2. Sabbath morning, at 10 1/2 o'clock, sermon by O. U. Whitford, followed by communion, administered by L. F. Randolph and J. R. Irish.
3. Evening after the Sabbath, a Sabbath-school institute service, conducted by O. U. Whitford.
4. First-day morning, 10 1/2 o'clock, sermon by I. L. Cottrell.
5. First-day afternoon, 2 o'clock, sermon by Horace Stillman.
6. First-day evening, at 7 o'clock, sermon by O. D. Sherman, followed by a conference meeting.
O. U. WHITFORD, Secretary.

WHOLESALE PRODUCE MARKET.

Review of the New York market for butter, cheese, etc., for the week ending Feb. 6, 1886, reported for the Recorder, by David W. Lewis & Co. Produce Commission Merchants, No. 43 and 51 Pearl Street, New York.

Butter.—Receipts for the week, 16,362 packages; exports, 3,553 packages. There is a good demand for fancy new milks, Western creamery make; also for selections of choice Fall butter, and buyers are looking for clean flavored, crisp, lively State dairies and fine early make creamery butter in firkins, and find but little of it.

Cheese.—Receipts for the week, 14,355 boxes; exports, 20,767 boxes. There has been lively trade in all kinds of skimmed cheese. Sales for export of large line night's milk skims at 24 1/2c., and Pennsylvania skims were all taken at 24c. Fine full cream cheese sold slowly and buyers had the advantage. We quote:

Table listing prices for various types of butter and cheese, including Fancy, Fine, and Family grades.

Eggs.—Receipts for the week, 4,227 barrels; imports 419 cases. Prices are up 2c. per doz. on light receipts and extreme cold weather. Trade is light, however, and supply ample to go around. We quote:

Table listing prices for various types of eggs, including Fancy, Fine, and Family grades.

Butter, Cheese, Eggs, Beans, Etc. Exclusively and Entirely on Commission. Cash advances will be made on receipt of property where needed, and account of sales and remittances for the same sent promptly as soon as goods are sold.

DAVID W. LEWIS & CO., NEW YORK.

BIG OFFER. To introduce them, we will give away a large quantity of the best quality of our goods. If you want one send us your name, P. O. and express office at once. THE NATIONAL CO., 23 Dey St., New York.

RARE BUSINESS CHANCE. The advertiser, having a manufacturing demand his entire time, will sell his retail.

Furniture and Undertaking Business. In Westbury, N. Y. Business has been established eighteen years, has the largest trade of any similar store in that section, with a fine Undertaking Business.

NOTICE TO CREDITORS.—In pursuance of an order of the Court of Sessions, in and for the County of Allegany, notice is hereby given, according to law, to all persons having claims against THOMAS C. PLACE, late of the town of Alfred, in said County, deceased, that they are required to exhibit the same, with vouchers therefor, to the subscriber, administrator of the said deceased, at his residence in the town of Alfred, Allegany Co., N. Y., on or before May 1, 1886. JAS. H. C. PLACE, Administrator. Dated Oct. 20, 1885.

VILLAGE LOTS.—I will sell Village Lots for from \$15 to \$25 each. Also 100 acres, near town, for \$25 per acre. Also, 20 acres, five miles out, for \$15 per acre, in lots large or small. Terms, one half cash. North Loup, Valley Co., Nebraska. J. A. GREEN.

ADIES WANTED to work for us at their own homes. \$7 to \$10 per week can be easily made; no canvassing; fascinating and steady employment. Particulars and sample of the work sent for stamp. Address HOME WIFE CO., P. O. Box 1916, Boston, Mass.

WANT SALESMEN everywhere, good and traveling, to sell our goods. Will pay good salary and all expenses. Write for terms at once, and state salary wanted. Address STANDARD SILVER WARE COMPANY, Washington St., Boston, Mass.

WANTED.—A Sabbath-keeping painter, a man of good address and wide awake, a few dollars sign will take a half interest in a general house and sign painting business, in a city of 4,000 inhabitants. Business thoroughly established by a painter of great talent and experience. Three different societies of Sabbath-keepers in the vicinity. Address C. E. GREGG, Marton, Linn Co., Iowa.

FARM FOR SALE. The farm in Hartsville known as the Palmer Farm is offered for sale in reasonable terms. Address J. E. B. SANTEE, Hornellsville, N. Y.



Selected Miscellany.

TWO LITTLE FEET.

Two little feet went pattering by, Years ago! They wandered off to the sunny sky, Years ago!

A "STILL" STORY.

"Where are you going, Allie?" called Mother Clemens, looking out the pantry window. "Over to the wolf-pasture."

house, and sent him away in a greater hurry for the doctor. With flushed face, and loud, thick breathing, Allie slept so heavily that it seemed impossible to rouse him.

over spilled milk. A family started once for a picnic, and Johnny was charged to put the lunch basket under the seat.

are coming on—on—somewhere! Presently it is too late to choose. They would not decide in time, and now it is no use deciding; they have gone too far—they can't change their course now.

the time seem very long, and it isn't. Then I'm so glad when she comes, and—" "Mamma," Willie interrupted, almost jumping from his seat, "why can't we take Jim home with us in the carriage, and give him some of my clothes and let him have some dinner with us."

Popular Science THE METHOD of placing the front of locomotives to illustrate has been tried on many lines, has not found much favor.

THE ART AND MYSTERY OF SCOLDING.

BY AMBROSE CLAY.

I take it for granted that all who practice the art and mystery of scolding do so with high aims and lofty ambitions. To scold upon impulse and without method is the fashion of a barbarous age.

EVENTIDE.

BY KATE W. HAMILTON.

"Now I lay me down to sleep," Long and hard has been the day; I have come a weary way.

JIM'S SECRET.

BY MRS. LYMAN.

"Mamma, I can never bear it, never." The words were spoken with a sob, and the boy who uttered them sat in an easy-chair by the window and watched his playmates at their sports.

REASON IN PREACHING.

BY MRS. LYMAN.

No part of the gospel can be irrationally defended, certainly not at the present day. This is neither the age nor the country for a religion built upon assumption to be received upon assertion.

IS NERVE FORCE AN AGENT?

WE are compelled to stain of the skin of the human depend to a certain extent on condition. A deep blush and a pale face succeed each other with over the same face, because, portion of modesty or shame is so fearful fright.



Popular Science.

THE METHOD of placing electric lamps in front of locomotives to illuminate the line has been tried on many lines, but apparently has not found much favor.

A REMARKABLE PHENOMENON exists in Cephalonia, one of the Ionian Isles. It is no less than a river flowing constantly from the sea, driving several mills and sinking in pits and fissures on the land.

IS NERVE FORCE AN AGENT IN COLORATION?—We are compelled to admit that the tints of the skin of the human countenance depend to a certain extent on the mental condition.

THE ANSWER to this would seem to be necessarily in the negative, for we know that they remain year after year without change; but perhaps we may learn from observations on the lower animals some facts which can give us a better understanding.

HERE are true pigment cells as can be found anywhere, of very striking richness and strength, whose color is discharged at the owner's will, that is, they are subject to the control of nerve force.

A WONDERFUL HISTORY. Fifty years ago there was a boy in Africa who was taken prisoner in one of the fierce wars between the tribes, and was carried away from his home to be sold as a slave.

given only as a possible solution, and it is given only in relation to these lower forms of life. It is certain, however, that we can argue from these to the higher and more differentiated types, in which all changes are effected more slowly and with much greater difficulty.

THE COLORED SEXTON. The sexton of a Baptist church in a large Western city was a good colored brother, who rarely took part in the social religious meetings of the society; but when he did, all present held their breath, for it was well known that some one was to be "hit on the head," and great amusement was in store for the others.

SELF-MADE POVERTY. I would not say hard words against poverty; wherever it comes, it is bitter to all; but you will mark, as you notice carefully, that while a few are poor because of unavoidable circumstances, a very large mass of the poverty of London is the sheer and clear result of profuse, want of forethought, idleness, and, worst of all, drunkenness.

ALFRED UNIVERSITY. A FOUR-PAGE RELIGIOUS MONTHLY FOR THE SWEDES OF AMERICA. Three copies, to one address, one year, \$1 00 Single copy, 30 cents.

HELPING HAND. BIBLE SCHOOL WORK. A 32-page quarterly, containing carefully prepared helps on the International Lessons. Conducted by A. B. M. S. Published at the Recorder Office. Price 30 cents a copy per year; 7 cents a quarter. Address all orders to the AMERICAN SABBATH TRACT SOCIETY, Alfred Centre, N. Y.

boy, who was on the point of committing suicide, when he was bought by a Portuguese trader and carried away in a slave ship. How little that wretched boy knew what was in store for him, as he lay chained in the hold of the crowded slave ship!

Kentucky has 600,000 children of school age. Barely one-third, or 200,000, of them are regular attendants at school. Four hundred thousand are being raised in ignorance and crime.

NATURE'S GOD AND HIS MEMORIAL. A Series of Four Sermons on the subject of the Sabbath. By Nathan Wardner, D. D., late missionary at Shanghai, China, subsequently engaged in Sabbath Reform labors in Scotland. 12 pp. Paper, 10 cents.

THE SABBATH AND THE SUNDAY. By Rev. A. H. Lewis, A. M., D. D., Part First, Argument, Part Second, History. 16mo. 288 pp. Fine Cloth, \$1 25.

THE SABBATH QUESTION CONSIDERED. A review of a series of lectures in this city, by Rev. J. W. Morton, formerly Missionary for Kansas, Nebraska, and Missouri. 32 pp. Paper, 7 cents.

TOPICAL SERIES.—By Rev. James Bailey.—No. 1, My Holy Day, 28 pp.; No. 2, The Moral Law, 28 pp.; No. 3, The Sabbath under Christ, 16 pp.; No. 4, The Sabbath under the Apostles, 12 pp.; No. 5, Time of Commencing the Sabbath, 4 pp.; No. 6, The Sanctification of the Sabbath, 20 pp.; No. 7, The Day of the Sabbath, 24 pp.

ALFRED UNIVERSITY. A FOUR-PAGE RELIGIOUS MONTHLY FOR THE SWEDES OF AMERICA. Three copies, to one address, one year, \$1 00 Single copy, 30 cents.

ALFRED UNIVERSITY. A FOUR-PAGE RELIGIOUS MONTHLY FOR THE SWEDES OF AMERICA. Three copies, to one address, one year, \$1 00 Single copy, 30 cents.

ALFRED UNIVERSITY. A FOUR-PAGE RELIGIOUS MONTHLY FOR THE SWEDES OF AMERICA. Three copies, to one address, one year, \$1 00 Single copy, 30 cents.

ALFRED UNIVERSITY. A FOUR-PAGE RELIGIOUS MONTHLY FOR THE SWEDES OF AMERICA. Three copies, to one address, one year, \$1 00 Single copy, 30 cents.

DE BOODSCHAPPER, A SIXTEEN-PAGE RELIGIOUS MONTHLY IN THE HOLLAND LANGUAGE. PUBLISHED BY HAARLEM, HOLLAND. G. VELTHUYSEN, ALFRED CENTRE, N. Y.

OUR SABBATH VISITOR. Is Published Weekly at ALFRED CENTRE, N. Y. TERMS: Single Copies, per year, 50 cents Ten Copies and upwards, per copy, 50 cents.

MILTON COLLEGE. Two Departments: Preparatory, and Collegiate. Three Courses of Study: Classical, Scientific, and Teachers'. CALENDAR, 1888.

THE ALFRED SUN. Published at ALFRED CENTRE, ALLEGANY CO., N. Y. DEVOTED TO UNIVERSITY AND LOCAL NEWS. TERMS: \$1 per year.

THE LINE SELECTED BY THE U. S. GOV'T TO CARRY THE FAST MAIL. Burlington Route C. B. & Q. R. R.

It is the only line with its own track from CHICAGO TO DENVER, Either by way of Omaha, Pacific Junction, St. Joseph, Chicago, and St. Louis.

PLAID SHAWL GIVEN AWAY! Through the failure of a large manufacturer of Cashmere Pattern Shawls, we have a large consignment of Plaid Shawls, which we are now offering to the ladies at a very low price.

GIVEN AWAY. Ladies canvassing for Tea will receive a beautiful Gold Band Tea Set, including Gold Band Tea Set, with Waltham Watches, etc.

WANTED. An active Man or Woman in every county to sell our goods. Salary 25¢ per day and Expenses FREE.

TELEPHONES SOLD. Don't pay exorbitant rental fees to the Telephone Company. We have a plan that will save you money.

HISTORY OF CONFERENCE.—Rev. James Bailey has left a few copies of the History of the Seventh-day Baptist General Conference at the Recorder Office for sale at \$1 50.

PATENTS. Obtained, and all business in the U. S. Patent Office, or in the Courts, attended to for Modest Fees.

SITUATIONS FREE. To our subscribers only—can be obtained through the School Bureau department of the CHICAGO CORRESPONDENCE UNIVERSITY.

New York Medical College and Hospital for Women. No. 215 West 54th Street, New York City. The regular Winter Session (twenty-second year) will commence October 2, 1884.

McShane Bell Foundry. Finest Grade of Bells, Casts and Pairs for Churches, Schools, Fire Alarms, Farms, etc.

BUCKEYE BELL FOUNDRY. Bells of Pure Copper and Tin for Churches, Schools, Fire Alarms, Farms, etc.

PEARSON'S FERTILIZERS. High Grade, Reliable, Lasting. These Fertilizers are manufactured in a dry condition, thereby assuring FULL WEIGHT of fertilizing material.

ON 30 DAYS' TRIAL. THIS NEW ELASTIC TRUSS. Has a Pad different from all other Trusses, and is adjusted to the body without the aid of a physician.

THE GREAT LIGHT. FRINK'S Patent Reflectors of Gas or Oil, give the most powerful and brilliant light.

VANSAER COLLEGE, Poughkeepsie, N. Y. FOR THE LIBERAL EDUCATION OF WOMEN, with a complete College Course, Schools of Painting and Music.



The Sabbath School.

Search the Scriptures; for in them ye think ye have eternal life; and they are which testify of me.

INTERNATIONAL LESSONS, 1886.

- First Quarter. Jan. 2. Josiah and the Book of the Law. 2 Kings 22: 1-18.

LESSON VIII.—THE SECOND TEMPLE.

BY REV. THOS. R. WILLIAMS, D. D.

For Sabbath-day, Feb. 20th.

SCRIPTURE LESSON.—EZRA 1: 1-4; 3: 8-13. Now in the first year of Cyrus king of Persia, that the word of the Lord by the mouth of Jeremiah might be fulfilled, the Lord stirred up the spirit of Cyrus king of Persia...

GOLDEN TEXT.—They praised the Lord, because the foundation of the house of the Lord was laid.—Ezra 3: 11.

TIME.—B. C. 536. 70 years after the first captivity.

PLACES.—Babylon and Jerusalem.

RULERS.—Cyrus, king of the Persian empire. Darius reigned in Babylon in the absence of Cyrus.

PROPHETS.—Daniel was over 80 years old. Hagai was also an aged man. Zechariah beginning to prophesy.

OUTLINE.

- I. The proclamation. v. 1-4. II. The assembling. ch. 3: 8, 9. III. The foundation of the temple laid in great joy and mourning. v. 10-13.

INTRODUCTION.

Ezra was a famous scribe who lived in Babylon. All that is really known of Ezra is contained in the last four chapters of the book of Ezra, and in Nehemiah 8: 12, 26.

Now, Cyrus, the conqueror of the Babylonians, permits the faithful Jews to return and rebuild their temple in Jerusalem. Nor was this simply the decree of Cyrus, God had watched those captives, had seen their repentance for their former idolatries...

EXPLANATORY NOTES.

V. 1. In the first year of Cyrus, king of Persia. This refers to Cyrus' first year of sole rulership over Babylon. Darius was made temporary ruler over Babylon, one or two years after it was taken, while Cyrus was making other conquests.

stirred up the spirit of Cyrus. Here is a very plain statement of the divine agency in directing the mind of this powerful king.

V. 2. The Lord God of Heaven hath given me all the kingdoms of the earth. Cyrus here ascribes all his conquests to the supreme god of heaven, the god of the Persians, "Ormuzd," the "much-knowing or much-bestowing spirit."

V. 3. Who is there among you... his God be with him... let him go up... and build the house of the Lord. The edict was not so much of a command as a free permission...

V. 4. Whosoever remaineth in any place... let the men of his place help him with silver and with gold, etc. This refers to the provisions which Cyrus made for the assistance of the Jews, in their work of restoring the magnificence of their former kingdom.

THE RETURN.

This edict was the signal for a great uprising, and such a body of people never was seen before, moving for such a purpose. There were about 50,000, including artisans of every class and priests and musicians, provided not only for rebuilding but for march, and for the high praises of God.

THE FIRST ACT OF THOSE WHO WENT BACK, when they reached Jerusalem, was to rebuild the altar of the God of Israel upon its old foundations, and to offer burnt offerings upon it.

V. 8. Now in the second year of their coming... began Zerubbabel, etc. They must first become settled in homes and prepared for work; then material must be brought together and the order and system must be arranged before the rebuilding could commence.

V. 11. They sang together by course in praising and giving thanks unto the Lord. This singing by course was responsive singing, one party singing one line, and another party responding with another line...

V. 12. Many of the priests... chief of the fathers... ancient men, wept with a loud voice; many shouted aloud for joy. Some of these old men who had seen the first temple, in the days of their youth, had seen in the memory of other days is brought back by the sight of these ancient foundations...

The time is probably approaching when the true Israel of God will be permitted, yes, summoned to return from mingling with the traditional customs of the sun-worshippers like the Babylonians, and restore the observance of the true Sabbath, the memorial of him who created the heavens and earth...

Books and Magazines.

THE February Wide Awake is full of excellent short stories, all true ones, brilliant pictures, valuable articles and beautiful poems.

NEXT in importance to the temperance question is that of the use of tobacco. It is claimed that tobacco is quite as deadly a poison as any of the villainous compounds known as alcoholic stimulants...

pages devoted to a consideration of this subject, The Tobacco Problem, which is well worth the careful study of all interested in it. It is published by Cupples, Upham & Co., Boston, Mass.

THE Ladies' Floral Cabinet for February is an interesting number, containing valuable suggestions on plants, trees, etc., and helpful hints respecting home decorations and other fancy work.

A FREE copy of either Babylonia for Babies, Our Little Men and Women for youngest readers, or The Fanny for boys and girls, will be sent to any one desiring some periodical for their little ones...

THE January number of the English Pulpit of To-day is the first number of the fourth volume of that magazine. It numbers among its sermon writers Canon Liddon, Joseph Parker, Archdeacon Farrar, and Alexander MacLaren.

PERHAPS there is no more dreadful disease incident to childhood and youth than scarlet fever. John M. Keating, M. D., Lecturer on Diseases of Women and Children, in Philadelphia Hospital, gives a very valuable talk on "Scarlet-fever, and How to Nurse it."

LETTERS.

Sigmund Ullman, G. J. Crandall, G. C. Sherman, G. C. Seaborn, O. W. Babcock, E. Ronayne, Mrs. L. J. Bennehoff, Mary F. Randolph, S. W. Coon, Nellie Potter, F. N. Ayars, Henry Bill Pub. Co., F. G. Helme, J. L. Perry, Joseph Clare, E. B. Crandall, Mrs. A. L. Collins, M. J. Haven, A. B. Prentice, John Ryao, W. R. Gillings, I. D. Titworth, Jennie Crandall, F. S. Whitford, W. F. Place, A. J. Horton, J. F. Hubbard, S. Farmer Little & Co., L. R. Swinney, Harriet S. Rogers, Alling & Cory, A. M. West, D. A. Stebbins, Geo. B. Kagarias, F. O. Burdick, J. H. Bates, J. M. Titworth, D. E. Hummel, R. H. Emerson, S. R. Wheeler, T. P. Andrews, H. H. Burdick, A. H. Lewis, 4, D. F. Randolph, Mrs. E. H. Bancroft, Sarah E. Davis, E. R. Green, D. H. Davis, M. D. Rogers, L. F. Randolph, G. G. Coon, Mrs. W. R. Larkin, W. E. M. Oursler, J. P. Saunders, M. W. Gavit, G. W. Lewis, L. H. Pease, Lord & Thomas, C. H. Prescott, W. R. Jones, A. E. Hunting, C. H. West, W. S. Bonham, Edward Langworthy.

RECEIPTS.

All payments for the SABBATH RECORDER are acknowledged from week to week in the paper. Persons sending money, the receipt of which is not duly acknowledged, should give us early notice of the omission.

Table with columns: Name, Amount, Total. Lists names and amounts such as Mrs. E. O. Kenyon, Hope Valley, R. I., \$1.80, \$20.43, \$58.

Table with columns: Name, Amount, Total. Lists names and amounts such as Mrs. E. O. Kenyon, Hope Valley, R. I., \$1.80, \$20.43, \$58.

Table with columns: Name, Amount, Total. Lists names and amounts such as Geo. B. Kagarias, Salemville, Pa., \$2.00, \$20.43, \$52.

Table with columns: Name, Amount, Total. Lists names and amounts such as Mrs. S. L. Johnson, Berlin, N. Y., \$25, \$25, \$25.

ROYAL BAKING POWDER Absolutely Pure. This powder never varies. A marvel of purity, strength and wholesomeness.

AGENTS! WHAT GRANT'S MEMOIRS are of the ARMY and the NAVAL HISTORY of the CIVIL WAR...

FOR SALE.—The farm known as the Boss farm in the town of Genesee, consisting of 128 acres, under good cultivation...

Business Directory. It is desired to make this as complete a directory as possible...

UNIVERSITY BANK, ALFRED CENTRE, N. Y. E. S. BLISS, President.

M. BOURDON COTTRELL, DENTIST. FRIENDSHIP AND ALFRED CENTRE, N. Y. At Friendship, 1st-7th, and 15th-23d of each month.

SILAS C. BURDICK, Books, Stationery, Drugs, Groceries, etc. Canned MAPLE SYRUP a Specialty.

A. A. SHAW, JEWELER. AND DEALER IN WATCHES, SILVER WARE, JEWELRY, &c.

BURDICK AND GREEN, Manufacturers of Tinware, and Dealers in Stoves, Agricultural Implements, and Hardware. BUSINESS DEPARTMENT, ALFRED UNIVERSITY...

Plainfield, N. J. AMERICAN SABBATH TRACT SOCIETY. EXECUTIVE BOARD. C. POTTER, JR., Pres., J. F. HUBBARD, Treas., J. G. BURDICK, Sec., G. H. BABCOCK, Cor. Sec., New Market, N. J. Plainfield, N. J.

THE SEVENTH-DAY BAPTIST MEMORIAL BOARD. CHAS. POTTER, JR., President, Plainfield, N. J., J. F. POPE, Treasurer, Plainfield, N. J., J. F. HUBBARD, Secretary, Plainfield, N. J.

POTTER PRESS WORKS. Builders of Printing Presses. C. POTTER, JR., Proprietor.

SPICER & HUBBARD, PLANNING MILL. Sash, Blinds, Doors, Mouldings, &c.

M. STILLMAN, ATTORNEY AT LAW. Supreme Court Commissioner, etc. Baytona, Florida.

D. D. ROGERS, L. T. ROGERS, D. D. ROGERS & BROTHER, Civil Engineers. Jacksonville office, 74 W. Bay Street.

J. C. BURDICK, WATCHMAKER and ENGRAVER. AURORA WATCHES A SPECIALTY. Alfred, N. Y.

ALFRED MACHINE WORKS. Machine Repairing, Molds, Emery Grinders, &c. G. C. SHERMAN. Berlin, N. Y.

E. R. GREEN & SON, DEALERS IN GENERAL MERCHANDISE, Drugs and Paints. E. R. GREEN, Manufacturer of White Shirts.

THE "BERLIN CHAMPION SHIRTS" TO ORDER. New York City. THE BABCOCK & WILCOX CO. Patent Water-tube Steam Boilers.

R. M. TITSWORTH, MANUFACTURER OF FINE CLOTHING. Custom Work a Specialty. A. L. TITSWORTH. 800 Canal St.

C. POTTER, JR. & CO. PRINTING PRESSES. 12 & 14 Spruce St. C. POTTER, JR. H. W. FISH. JOS. M. TITSWORTH. Leonardsville, N. Y.

ARMSTRONG HEATER, LIME EXTRACTOR, and CONDENSER for Steam Engines. ARMSTRONG HEATER CO., Leonardsville, N. Y.

HANDY PACKAGE DYE COMPANY. Best and Cheapest for Domestic Use. Send for Circular. Westerly, B. I.

A. L. BARBOUR & CO., DRUGGISTS and PHARMACIENS. No. 1, Bridge Block. J. F. STILLMAN & SON, MANUFACTURERS OF FINE CARRIAGES.

E. N. DENISON & CO., JEWELERS. RELIABLE GOODS at FAIR PRICES. Finest Repairing Solicited. Please try us.

THE SEVENTH-DAY BAPTIST MISSIONARY SOCIETY. GEORGE GREENMAN, President, Mystic Bridge, Ct. O. U. WHITFORD, Recording Secretary, Westerly, R. I.

A. E. MAIN, Corresponding Secretary, Ashaway, R. I. ALBERT L. CHESTER, Treasurer, Westerly, R. I. Chicago, Ill.

ORDWAY & CO., MERCHANT TAILORS. 205 West Madison St. FRED. D. ROGERS, M. D., PHYSICIAN and PHARMACIST.

C. B. COTTRELL & SONS, CYLINDER PRINTING PRESSES, for Hand and Steam Power. Factory at Westerly, R. I. 112 Monroe St. Milton, Wis.

W. W. CLARKE, DEALER IN BOOKS, Stationery, Jewelry, Musical Instruments, FANCY and HOLIDAY GOODS. Milton, Wis. W. P. CLARKE, REGISTERED PHARMACIST, Post-Office Building, Milton, Wis.

L. T. ROGERS, Notary Public, Conveyancer, and Town Clerk. Office at residence, Milton Junction, Wis. The Sabbath Recorder, PUBLISHED WEEKLY BY THE AMERICAN SABBATH TRACT SOCIETY...

PUBLISHED BY THE AMERICAN SABBATH TRACT SOCIETY. VOL. XLII.—NO. 7. The Sabbath

Entered as second-class mail office at Alfred Centre, N. Y.

Thought. BY O. A. STILL. As I wander in the wood O'er the stubble, by the Bere and brown the leaves Rustling with the wind...

THE FIREY PU. BY REV. E. M. The Sabbath-school lesson Sabbath, Feb. 6th, contains Old Testament History...

There is hardly any real practice, which brings one with the world, and Christian our observance of the four second commandment was loyalty to Jehovah, with We are summoned by the large part of the Christian fourth, as they were the second. 'Tis true, an it is so, there is no fiery non-compliance, but th many are great; the pro vantage, the finger of ri conspicuousness into whi the isolation to which w conspire to influence m custom of the world. S trust in God? And ther our temptation than a How shall I state it? usually tempted to aban of the Sabbath, not bec ments in its favor are and strong. In their vi and stronger than they they were less so. They sire to conform to the cu if they can possibly do i consciences. On this li chip away the Bible arg its force; and ther they hand, until they are con science go in a measur then a compromise is e the two opposing forcee pretation of Scripture a ence, for these are in compromise between th hand, and a desire, a fel conformity with the gre tian church and the wo Christians, a few who a are older and more tho the Sabbath, and desire Instead of preferring t argument any weaker t it as strong as a fair inte ure can possibly make feel the sacrifice involv but they feel amply con inaction that they are d to require; but sometin shaken in their positio that possibly the Sabbat be as strong as they i so strong as they wis